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ABSTRACT

Representing a refereed selection of papers from the 1994 JALT Kansai Conference, this collection of 25 papers contains formal presentations, teaching experiences, research projects, and ideas for effective teaching. The papers and their authors are, as follows: (1) "Culturally Influenced Communication Patterns: Overview, Implications and Applications" (Carol Rinnert); (2) "Giving Cultural Concepts Depth and Validity" (Barbara Fujiwara); (3) "The Problem of Japanology" (Hitoshi Mabuchi); (4) "'I Didn't Know I Knew That'!: Collaborative Invention for Learners and Written Communication" (Jack Kimball); (5) "Internationalisation--As If It Mattered" (John Dougill); (6) "Investigating the English Competence of Students Returned from Overseas" (Yuzo Kimura); (7) "The Communication Competence of the Japanese Observed by American Students Staying in Japan" (Masao Nakabayashi and Motoko Nagao); (8) "Conversational Analysis: Connectives in Simplified Speech" (Masatoshi Tabuki and Hiroshi Shimatani); (9) "Cross-Cultural Training in the Classroom" (Maidy Giber Kiji and Yasuharu Kiji); (10) "Role Expectations of Japanese EFL Students" (John Rockelman); (11) "How Can Learning Strategies Instruction Improve Oral Communication Skills of Japanese Students?" (Jill Robbins); (12) "Balancing Responsibility and Spontaneity in the Teaching of Language" (Joan Headrick Miller); (13) "New Attitudes among Japanese Learners of English" (Yoshiyuki Nakata); (14) "Rock and Roleplay" (John Dougill); (15) "Organizing a CAI Contest" (Kenji Kitao); (16) "Culture and Language through TV Commercials" (Michael Furmanovsky); (17) "Using Music to Enhance Listening and Speaking ESL Learning Activities" (Bret Spencer); (18) "Analyzing Students' Reading Miscues: A Case Study Using First Language Grammar and Cultural Background to Understand a Student's Miscues" (Kelly E. Quinn); (19) "Cultural Aspects of 'Oral Communication A' Textbooks" (Kiyotada Fujita); (20) "Accessible Pronunciation" (Mayumi Hamada and Lee Vogt); (21) "Communicative Competence: The Case of Functions" (S. Kathleen Kitao); (22) "Making the Most of Prescribed Texts" (Scott H. Rule); (23) "Innocents Abroad: Training Japanese for Travel" (Eugene Trabich); (24) "Self-Directed Learning: The Learning Process of the Future" (Johann Junge and Damien Andrews); and (25) "Teaching the English Newspaper Effectively" (Kenji Kitao). (NKA)

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Preface

The JALT Nara Chapter decided to host JALT Kansai Conference '94 on Culture and Communication along with the Kyoto, Osaka, and Kobe Chapters on May 8. The Nara Chapter took the responsibility for administering the conference. The Nara Chapter was founded in 1988 and has worked since that time to promote professionalism in language teaching, particularly among secondary- and college-level teachers. The Nara Chapter officers wanted to hold the conference to enhance the academic reputation of JALT, as a service to JALT members and other teachers, and to provide a useful opportunity to get information and to meet and learn from peers. The idea of a conference was strongly supported. Many people made presentations and about half of the presentations are represented by papers in this book.

The conference was held at Doshisha University Tanabe Campus on November 26. There were more than 40 presentations, and approximately 500 people attended the conference. About one fifth of the participants came from outside the Kansai area, including such places as Tokyo, Nagoya, Kanazawa, Hiroshima, and Fukuoka. Comments from the participants were overwhelmingly positive.

To have a permanent record of some of these valuable presentations and to reach more teachers than were able to attend the conference, some of the conference committee members formed a committee to publish a refereed collection of papers from the conference. We sent a questionnaire to all presenters, and more than twenty of them showed interest in writing a paper for the publication as well as making a financial contribution to help support the publication, since publishing a book would be very expensive. We also called for manuscripts and found publishers who were interested in putting in advertisements and supporting this project.

The papers in this collection are divided into four sections. The first section, "Papers," includes 13 formal papers. In the second section, "Teaching Experiences," four writers describe experiences as teachers that can be useful for other teachers. The third section, "Research Notes," includes two papers describing research projects. Finally, in "Ideas for Effective Teaching," six writers describe ideas for activities that can be used in the classroom. The topics covered in this collection include how culture influences communication patterns, a critique of Japanology, cross-cultural training, using music in the classroom, and training Japanese to travel abroad.

All of the papers were based on presentations made at the conference, with the exception of "Internationalisation—As If It Mattered" by John Dougill, "Conversational Analysis: Connectives in Simplified Speech" by Masatoshi Tabuki and Hiroshi Shimatani, "New Attitudes among Japanese Learners of English" by Yoshiyuki Nakata, and "Analyzing Students' Reading Miscues: A Case Study Using First Language Grammar and Cultural Background to Understand a Student's Miscues" by Kelly E. Quinn.

I would like to express my appreciation to the writers whose papers are collected in this book. I would also like to thank the editors, who put much time and effort into putting together this book. In addition, I would like to express my appreciation to the advertisers and contributors and to the JALT Nara Chapter, Doshisha University, the Doshisha University CAI Study Group, and everyone who contributed to the conference. Without their financial support, this book could not have been published. We will donate more than 500 copies of this book to teacher training centers, boards of education, professional organizations of language teachers, and public and school libraries in Japan, and distinguished libraries overseas. We hope this book will give teachers many insights and ideas that will help them improve their teaching.

I did the typesetting for this book using computer software. This was my first experience with making a camera ready copy of a book. It was at times frustrating, but I did learn a lot. I would like to express appreciation to my wife Kathleen Kitao for her help, and also to Mr. Johann Junge and Mr. Haruo Nishinoh, who gave me a lot of help with using the computer and with the software. I would also like to thank Carol Rinnert and Richard C. Parker for their help with the layout and Mary Goebel Noguchi for her work in proofreading and in the final checking of the manuscript. Without their help, I could not have finished the typesetting.

Last but not least, I would like to thank Yamaguchi Shoten for publishing this book. With their support, this book will be available for anyone who is interested through any bookstore in Japan.

Kenji Kitao
February 1995
Kyoto, Japan

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I

Papers

Culturally Influenced Communication Patterns: Overview, Implications and Applications

Carol Rinnert

Abstract

Culturally influenced preferences affect the way speakers and writers organize and communicate information, as well as how they respond to other communicators. This paper provides an overview of a number of culturally influenced communication patterns in speaking and writing, focusing on prominent differences between Japanese and English.

Specific areas of contrast in oral communication include listener behavior, simultaneous talk, and pauses in conversation; they also include the communicative functions of requests, invitations, and refusals. The discussion of written communication focuses on culturally influenced rhetorical patterns of organization and discourse features related to rhetorical organization.

Some of the specific implications of these contrasting cultural preferences in speaking and writing are explored in relation to their effects on cross-cultural understanding and problems in intercultural communication. Finally, several pedagogical applications of the findings are suggested for teachers and learners of both English and Japanese.

Introduction

An overview of a number of culturally influenced communication patterns in speaking and writing will be presented, focusing on prominent differences between Japanese and English. In addition, some of the specific implications of these contrasting cultural preferences will be explored in relation to their effects on cross-cultural understanding and problems in intercultural communication, and several pedagogical applications of the findings will be suggested for teachers and learners of both Japanese and English.

The paper will be divided into two sections: the first discussing primarily oral communication and the second, mainly written communication. The first section will discuss cultural contrasts in conversational styles and in particular communicative functions related to speech act theory. The discussion in the second section will focus on culturally influenced rhetorical patterns of organization and discourse features related to rhetorical structure in writing.

Oral Communication

Conversational Style

Crucial differences have been identified between Japanese and American interaction styles in conversation. These include such diverse aspects as attitudes toward verbal and nonverbal communication and degrees of self-disclosure (Barnlund, 1989), as well as systems of politeness (Kitao, 1989; Sakamoto & Natsuoka, 1982; Shibamoto, 1985). Here I will focus on three areas of contrast in conversational style between English and Japanese: listener behavior, simultaneous talk, and pauses.

Backchanneling. As pointed out by LoCastro (1987), Japanese conversational partners tend to show attentiveness and interest to the speaker with encouraging verbal and nonverbal behavior. Known as *aizuchi*, common verbal expressions include *hai*, *ee*, and *so desu ne*, and nonverbal signals most frequently involve smiling and head nodding. Although English conversational partners also engage in varying degrees of supportive listener behavior, known in the linguistic literature as backchanneling (Yngve, 1970), the amount is less than among Japanese speakers, particularly of simultaneous backchanneling (Kuroda, 1992).

Simultaneous speech. Kuroda (1992) studied simultaneous speech in Japanese and American talk shows. From her data she identified six kinds of information-bearing simultaneous speech in their conversations: (1) overlapping (where one speaker starts talking before the other speaker has quite finished, but the first speaker still finishes the utterance), (2) two speakers starting to speak at the same time, (3) compatible simultaneous talk (similar to backchanneling, except that it adds some information or asks a question), (4) two kinds of successful interruption (where the second speaker begins a turn in the middle of the first speaker's turn, and the first speaker stops before completing the utterance), (a) interruption for clarification and (b) interruption to take the floor, and (5) unsuccessful interruption (where the second speaker tries but gives up the attempt to take the floor). By comparing the frequency per minute of speech, she found that the American speakers overlapped each other, started speaking at the same time, used compatible simultaneous talk, and interrupted to take the floor more than twice as often as the Japanese. The numbers of interruptions for clarification were not significantly different, but the number of unsuccessful interruptions in Japanese was only 1/5 that of the Americans. This last finding could suggest that if someone interrupts in Japanese, the first speaker tends to yield the floor rather than competing to retain it.

Some of the above differences appear to relate to a cultural difference in attitude toward silence. As pointed out by numerous researchers (e.g. Barnlund, 1989; Hinkel, 1994; Land & Whitley, 1989), silence is highly valued by Japanese and other Confucian, Taoist, and Buddhist influenced traditions, where meditation and reflection are important. In these traditions, one shows respect for other people's questions by taking the time to think about them and formulate an appropriate response. In contrast, the proverb "speech is silver, silence is gold" notwithstanding, silence in conversation is seen as a failure and is generally stigmatized by English speakers (Miller, 1988). Thus, longer pauses between turns, less overlapping and fewer instances of two speakers talking at the same time after a pause among Japanese as compared to American conversational partners could be seen as reflecting different attitudes toward silence.

The above differences can also be interpreted in relation to differences in conversational styles identified by Tannen (1986, 1991). The American's overlapping and simultaneous starts appear to reflect features of a "high involvement" style, whereas the Japanese simultaneous *aizuchi* could be seen to signal high involvement in a slightly different way. The American's relatively frequent unsuccessful interruptions and interruptions to get the floor appear to be associated with a "competitive" style. On the other hand, most of the features identified above as Japanese conversational style appear to fit Tannen's "cooperative" style. The American tendency to wait until a speaker pauses to give encouraging utterances, rather than carrying out backchanneling simultaneously, may also relate to a "cooperative" style in the sense of showing deference to the speaker's turn.

Implications. Looking at implications of such differences in conversational style, it is easy to see that English speakers may be given the impression that Japanese speakers are quiet, shy, passive, nonassertive, and lacking in confidence. Unfortunately, such an apparent lack of self-confidence could ultimately lead English speakers to question the underlying competence or ability of the Japanese speakers. In addition, the frequent use of certain kinds of backchanneling transferred from Japanese, such as "yes-yes-yes" and head nodding, could be misconstrued as agreement with the content of what the speaker is saying rather than simple polite attention to support the speaker's turn. At the same time, the differences easily lead to impressions of English speakers as overly talkative, nonreflective, superficial, insensitive, and aggressive/pushy—qualities that tend not to inspire trust. Furthermore, their relative lack of simultaneous backchanneling could be interpreted by a Japanese conversational partner as coldness, distance, or a lack of interest.

Considering these findings in relation to possible pedagogical applications, several recommendations suggest themselves. First, given the contrasting cultural styles and expectations, English and Japanese conversation teachers should help their students become conscious of the different attitudes toward silence and turn-taking. Japanese EFL students may find it advantageous to learn ways to fill pauses and respond more quickly to questions, and they may wish to become aware of strategies for getting the floor and preventing interruptions. In contrast, English speaking JSL students may benefit from learning to pause and reflect before responding to questions in Japanese, practicing simultaneous *aizuchi*, and attempting to allow for longer pauses, i.e. developing patience for silence in conversation in Japanese.

Communicative Functions

A second particularly prominent area of cultural contrast in oral, as well as written, communication involves communicative functions of language, based on the notion of speech acts, for example invitations and their acceptance or refusal. For the last fifteen years, researchers in language philosophy, pragmatics and sociolinguistics have been investigating cultural preferences in choices of linguistic expressions and underlying semantic formulas for these social functions in relation to such factors as the relative age and status of the participants, the degree of intimacy between them, their genders, and the social setting, and comparing the preferred patterns across cultures (e.g. Beebe, Takahashi, & Uliss-Weltz, 1990; Wolfson, 1989; Wolfson & Judd, 1983). To give examples of the types of differences there are between English and Japanese and the problems that arise, this section will consider three of the functions that appear to differ somewhat in Japanese and English, potentially causing misunderstanding: requests, invitations, and refusals.

Requests

Many American and British teachers in Japan, myself included, have been shocked the first time they were approached outside of class by a student holding a paper written in English and saying, "I want you to correct my English." In fact, colleagues have reported to me that even after several years in Japan they are still offended by this way of requesting their help, which sounds "arrogant and pushy." This reaction no doubt stems from the often unconscious awareness that in English, superiors (bosses, teachers, parents) formulate requests in this way to subordinates (employees, students, children), whereas peers or subordinates do not tend to use this form. One British English teacher in Japan recently suggested to me that the more indirect and thus ostensibly more polite, "I would like you to correct my English" sounded even worse to him, because it had an "edge of imperiousness" (i.e. a nuance of arrogance, as if it were a command coming from a royal person). While native English speakers have reported to me that they find "I would like you to correct my English" acceptable from student to teacher, further investigation is necessary to determine whether native speakers of English would ever actually use this form, and if so under what circumstances.

Preliminary data collection suggests that the most common forms of polite requests in American English involve the use of modals, such as "Could you...?" and "Would you...?" (Anecdotal evidence suggests that British English speakers may use "Will you...?" more frequently and/or find it more polite than "Would you...?" but this hypothesis requires further research.) The politeness marker for requests that is learned earliest is undoubtedly the word "please." This word is explicitly taught to children, who from a very young age are exhorted with "What do you say?" any time they make a request, often in the imperative form, without the word "please" in it.

Factors influencing the choice of request form include the perceived difficulty of carrying out the request (the "cost"), and the relationship between speakers, including status and intimacy (Kitao, 1989). The relative importance of these factors requires further study. Another factor that may affect the choice of possible request forms is the commonly accepted stereotype that English speakers are direct, while Japanese speakers are indirect. In actuality, both English and Japanese speakers often use varying degrees of indirectness in requests, depending on the specific factors (difficulty and relationship) involved. Cross-cultural differences in terms of relative effects of different factors imply that both Japanese and English requesters may be seen as impolite and pushy by the other group. For example, LoCastro (1993) found relatively few markers of politeness in English speech by Japanese speakers, which could be attributed to low pragmatic competence level caused by a lack of experience interacting with foreigners or an acceptance of the stereotype that English speakers are always direct.

Invitations

As pointed out by a number of English textbooks (e.g. Richards, Hull, & Proctor, 1990; Kitao & Kitao, 1991), invitations potentially cause problems across cultures. First, what constitutes an invitation is not always clear to an L2 speaker. As a Japanese learner, I have sometimes felt confused when being asked whether I had already eaten lunch. On several occasions I interpreted this question as an invitation or a pre-invitation to have lunch, only to find it was not. On the other hand, the expression "Do you want to...?" in English is generally intended as an invitation, whereas Japanese speakers of English may be likely to use the same form to ask about intentions, rather than make an invitation, and may be embarrassed to find that the native English speaker responds with an acceptance to an unintended "invitation." Such an incident was reported by an American married to a Japanese woman, who asked her visiting American in-laws, "Do you want to visit Kyoto this week?" and was dismayed when they enthusiastically thanked her for the "invitation" to take them to Kyoto, whereas she had a full schedule that week and had been merely asking about their plans.

Another area of substantial misinterpretation involves the use of invitation-like formulas as markers of friendliness. Examples of such expressions include "Let's get together for lunch soon" and "Drop by any time"—which may sound like invitations but are not intended as invitations. When there is no follow-up to the offering of these expressions, those who have interpreted them as invitations quite naturally feel slighted because they perceive that the invitation was insincere. These perceptions of friendly expressions as invitations that never materialize have led foreign students in America to perceive Americans as insincere and untrustworthy. On the other hand, either English or Japanese speakers could be trapped into going along with unintended invitations if they feel too embarrassed to explain the misunderstanding. In terms of pedagogical applications, EFL and JSL teachers could present invitation expressions in contrast with commonly confused expressions.

Refusals

When refusing invitations, English speakers tend to give positive evaluation and a specific excuse, whereas Japanese speakers tend to apologize and give less specific reasons (Beebe, Takahashi, & Uliss-Weltz, 1990). When refusing requests, English speakers tend to give specific reasons why they cannot fulfill the request, whereas Japanese speakers have a well-known reputation as tending to avoid saying "No" and using many indirect expressions (e.g. Ueda, 1974).

As a result of these cultural differences, English speakers may think Japanese refusers do not really want to accept the invitation, and consequently the English speaker may feel rejected. In contrast, Japanese speakers may feel English speakers are egotistical, self-centered, or inappropriately personal, which may limit the possibility of friendship between the two groups. Finally, English speakers may not understand that their request has been refused—and may thus see the indirect refuser as devious, untrustworthy, or uncooperative.

Further Applications

In the case of all these functions, raising learners' awareness of the differences may be more important than trying to attain fluency with them. One effective consciousness raising approach for EFL students is presented by Kitao and Kitao (1991). Each chapter in the text begins with a conversation between a Japanese and an English speaker, with each of the conversations containing some aspects of confusion or misunderstanding due to differences in cultural expectations involving one communicative function. Students can analyze the conversations, attempting to pinpoint problems and suggest improvements. Alternatively, they can compare the original conversation with a revised and improved version provided in the text, attempting to discover where miscommunications and misunderstandings occur and why.

Written Communication

Rhetorical Organization and Features

Although the above speech acts can be realized in writing, they occur predominantly in oral communication. Other kinds of cultural differences can be seen in expository English writing and public speaking, where the most salient differences between Japanese and English involve rhetorical organization of ideas and culturally influenced features of rhetorical structure.

Researchers have identified prominent cultural differences in rhetorical organization between English and Japanese. English writers tend to develop their ideas deductively, that is, a main point is followed by specific support. The introduction contains a thesis or summary, and tight transitions connect paragraphs. The conclusion restates the thesis or provides a summary, with no new, unsupported ideas introduced. Generally, the paper contains a thesis taking a strong persuasive position (Bander, 1978; Hinds, 1983, 1987; Kaplan, 1966, 1987; Kobayashi, 1984; Leki, 1989; Reid, 1988; Smalley & Hank, 1982). In contrast, Japanese writers, perhaps unconsciously influenced by traditional Japanese rhetorical patterns like *ki-shoo-ten-ketsu* (introduction-follow up-change-conclusion), tend to develop ideas inductively, placing their main point later in their essays. The introduction presents the topic without stating a specific point of view, and paragraphs are connected relatively loosely. The conclusion states an ending point, and may include a summary and/or an expanded idea (e.g. a suggestion for solution to a problem). Generally, more is left up to the reader, with no strong position advocated (Hinds, 1983, 1987, 1990; Kobayashi, 1984; Mok, 1992).

In a study comparing evaluations by four groups of readers (inexperienced and experienced Japanese university students, Japanese English teachers, and native English teachers), Kobayashi and Rinnert (1993) found that on an analytic topic (i.e. the disadvantages of TV), the inexperienced students tended to prefer the Japanese rhetorical pattern, as opposed to the native English teachers, who tended to favor the American pattern, and the experienced students and the Japanese teachers, who tended to fall in between the first two groups. Specifically, a number of the inexperienced students criticized the American essay for including the main point in the introduction and again in the conclusion, which they perceived as redundant, and for taking too one-sided a stand, thus creating a lack of balance. In contrast, the native speakers and many of the Japanese teachers and experienced students criticized the Japanese rhetorical pattern for such features as not including a thesis statement in the introductory paragraph and not taking a stand in the conclusion.

Finally, Hinds (1992) demonstrates specifically how Japanese readers can find coherence in text that is incoherent for English readers of the translation. Without the native English speakers' strong expectations for the introduction-body-conclusion schema, Japanese readers are freer to make the necessary connections to make sense of the passage. Specific factors include a heavy reliance on the title to clarify the purpose of the paper, tolerance for placement of the summary statement in the middle, and acceptance of additional specific support for the summary placed in the end position.

Implications and Applications

As pointed out by Hinds (1990), the purpose of writing can vary greatly across cultures. English readers usually expect the purpose to be to persuade or to convince the reader of the writer's position, whereas readers in other languages, including Japanese, Korean, Chinese, and Thai, generally expect the purpose to be "to introduce a set of observations loosely related to a general topic" in order to allow the reader "to sort and evaluate these observations"—ultimately "getting readers to think for themselves, to consider the observations made, and to draw their own conclusions" about something they may not have thought about before (p. 99).

Failure to meet readers' expectations will result in judgments of incoherence, resulting in evaluation as poor quality writing, as shown by Hinds (1983). One obvious implication is that raising Japanese and English students' awareness of the differences in reader expectations across cultures should improve their ability to meet the expectations of their readers, thus leading to better evaluations of their writing. Further, if native-like proficiency in the L2 rhetorical pattern is a goal, then, as suggested by Hinkel (1994), "detailed familiarity with Aristotelian logic and rationality" (p. 374) may be helpful for Japanese EFL students. By the same token, instruction in the Confucian-Taoist tradition may prove beneficial for English JSL students.

Teachers of English to Japanese students can help them recognize features of the English rhetorical pattern, including a thesis located in the introduction, support for the thesis elaborated with specifics in the body, a tight logical connection between paragraphs, and a conclusion that refers back to the introduction and thesis.

It may be helpful for teachers to realize that many Japanese students tend to prefer inductive (i.e. specific to general) ordering of ideas, and balanced, rather than one-sided presentation of ideas (Harder, 1980), and that they are critical of what they see as redundancy in the American pattern when the thesis appears in both the introduction and the conclusion (Kobayashi & Rinnert, 1993). Although little is known about the evaluation of Japanese writing with an English rhetorical organizational pattern, based on the research on effects of rhetorical patterns on L1 and L2 readers' comprehension (e.g. Carrell, 1984, Connor, 1985; Eggington, 1987), we can infer that similar instruction in Japanese rhetorical conventions should prove beneficial to English JSL readers, and perhaps writers as well.

As a pedagogical tool, providing students with short sample essays that demonstrate contrasting L1 and L2 rhetorical features has proved helpful in raising Japanese ESL students' awareness of the rhetorical conventions of American English (Hinkel, 1994). By extension, the same technique should prove useful in teaching native English JSL students to write effectively in Japanese.

Conclusion

As fascinating as cross-cultural differences may be, one of the most rewarding aspects of studying them is often the discovery that there are deeper similarities underlying the differences. If they have looked far enough beyond the surface, many of my students who start by studying differences across cultures come to realize that universal human needs and desires are served by the surface differences. Ultimately, we are all seeking smooth social interaction and harmonious relations in oral communication, and a meaningful connection between the writer and the reader in written communication. Through research on culturally influenced communication patterns, we can gain the necessary insight to cross the barriers and establish solid understanding between members of our different cultures.

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Notes

This paper is dedicated to the memory of John Hinds, whose recent, untimely death represents a great loss to the field of language study. His studies of spoken language and of rhetorical organization and coherence in writing have contributed enormously to understanding culturally influenced communication patterns, ultimately fostering better understanding within and across cultures.

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Giving Cultural Concepts Depth and Vitality

Barbara Fujiwara

Abstract

This paper describes the objectives, rationale, activities, and results of an approach to teaching culture. This approach aims to provide learners with the means to investigate and analyze cultural phenomena so that they can become independent culture learners. The unifying paradigm of the approach is the culture tree, in which the branches and leaves represent visible culture, the trunk represents hidden culture, and the roots show the historical and environmental bases of culture. The activities emphasize discovery and experiential learning in which students develop cultural awareness by acting as anthropologists. Students practice the ethnographic skills of observing, describing, and interpreting by viewing appropriate film segments. Results show that students become aware of the unconscious influences of culture, learn important cultural concepts, acquire skills, and develop attitudes of tolerance and empathy.

Introduction

Damen (1987) defines "culture learning" as "encompassing both learning appropriate to the development of intercultural communicative skills and of cross-cultural awareness" (p. 17). Culture learning involves the whole person of the learner in many different ways and on many different levels. To understand their own culture and learn a new one, learners need to gain new awareness, knowledge, skills, and attitudes. One important objective of culture learning is to help students become aware of the often unconscious influences of culture on people's institutions, behavior, and communication. Students need to understand important cultural concepts and develop culture-learning skills. Another important goal of culture learning is that students develop attitudes of tolerance, respect, and empathy for people of other cultures.

This paper describes the rationale, activities, and results of a culture learning approach that I have been developing for my third-year cross-cultural communication and first- and second-year American society and culture college courses. Students in these courses have had varying degrees of cross-cultural experience, from limited exposure to foreigners, usually teachers, in Japan to short homestays or language study courses in English-speaking countries to several years abroad, although not necessarily in the target culture. In addition to preparing students for future cross-cultural encounters, the approach aims to provide them with a framework in which they can reexamine previous cross-cultural experiences and gain new perspectives on them.

Teaching Assumptions

This approach is based on several assumptions about culture learning. I should emphasize, however, that the following assumptions are ones that I am still working toward implementing in my approach; as will be seen from the methodology, some of the assumptions have not yet been fully actualized in all the activities. I believe that an approach that emphasizes discovery and experiential learning will offer students the means to learn how to learn culture so that they can continue the process of culture learning on their own.

Key Concepts and Skills

My first assumption is that key cultural concepts and ethnographic skills are the most important content of the class as they will enable learners to acquire specific cultural information according to their individual situations and interests. The unifying paradigm used in my courses is that of the culture tree, based on the comparison of culture to an iceberg (Levine, Baxter, & McNulty, 1987). In this comparison, the aspects of culture that we can see and hear are like the visible part of the iceberg. These observable aspects are considered much easier to understand than the deeper aspects of culture which are submerged, like the underwater part of the iceberg and hidden from sight. This greater and more influential part of culture consists of the "hidden patterns of human interactions, expressions, and viewpoints" (Levine & Adelman, 1993) that people in a culture share. These patterns are hidden not only from people new to the culture but are often out of the conscious awareness of the people sharing the culture.

The culture tree is an expansion of the iceberg analogy. In the culture tree, the branches and leaves represent the varied aspects of visible culture, such as clothing, food, and language. The hidden cultural patterns of values, beliefs, attitudes, perceptions, and communication styles are represented by the tree trunk, which supports the many aspects of visible culture. Finally, the roots of the tree show that cultures are based on such factors as environment and history (Lustig, 1988). The culture tree presents a more dynamic model than the cultural iceberg as it incorporates the roots of both hidden and visible culture and stresses the dynamic changes occurring in cultures. Visible culture and hidden culture are the focus of the cross-cultural communication course, whereas in the American society and culture course, students study all three parts of the culture tree.

Learning and practicing ethnographic skills such as observing, describing, and interpreting give students a deeper understanding of the key concepts embodied in the culture tree. These skills are all related to perceptions, which are part of hidden culture because the things we notice and how we interpret them are often unconsciously influenced by our culture. Students are introduced to the idea of the cultural lens, that people from different cultures in a new culture will all notice different things and make different interpretations about the culture. Students practice observing in detail and describing their observations in objective rather than judgmental ways. They are encouraged to interpret the behavior they observe in as many ways as possible in order to develop a more flexible and multicultural outlook.

Learning Through Discovery

My second assumption is that learning through discovery is more challenging, interesting, and effective than learning through teacher exposition. Giving students opportunities to act as anthropologists by collecting cultural data and reasoning out their own conclusions promotes learner motivation and independence. The medium of film simulates the complexity of cultural experiences (Condon, 1986; Summerfield, 1993) but in the sheltered environment of the classroom, students can practice ethnographic skills without the intensity and necessity of response real cultural encounters entail.

The Experiential Learning Cycle

In designing discovery learning tasks, I try to use the experiential learning cycle, in which the student "learns to move in a circle from experience to reflection to conceptual understanding to new experience in which he can test and expand his understanding and effectiveness" (Janeway, 1977). My assumptions are that using the experiential learning cycle involves students of different learning styles and helps all learners become more proficient in the four learning styles of the cycle. As applied by McCaffery (1986) to culture learning, the cycle takes the students through the following four phases. The experience phase actively involves the students who do an activity that produces data that they will process in the next phases. In the second phase, students reflect on the activity individually or in groups and share their thoughts and feelings. With the aid of the teacher, they look for themes and meanings in their reactions, thus moving toward the generalization stage. In this stage, students are encouraged to think more critically by identifying general principles or conclusions that would apply to a greater variety of real life situations. In the final application stage, students apply the conclusions and insights they have gained to their own learning and lives and make plans to explore the topic or area in greater depth.

The Use of Film

Film is useful in fostering discovery and experiential learning and, of course, in increasing student motivation and interest. I often use segments of film as the experience phase of the experiential cycle as they provide students with a common context that is rich in cultural data. From my own experience in watching many, many films to select appropriate scenes for my culture classes, I have found that the more one watches movies from a cultural perspective, the more one begins to notice and analyze the cultural information they contain. Likewise, students trained in new ways of viewing movies then have access to an enormous supply of culture learning materials.

Summerfield (1993) gives three ways in which film is a particularly effective resource for culture learning. Film study can help students to recognize and become critical viewers of the stereotypes presented in the mass media. Second, repeated viewings of a film give students the time to observe carefully and analyze patterns and styles of verbal and nonverbal communication. Third, film helps students develop new attitudes of tolerance and empathy as they vicariously experience the thoughts and feelings of people in cultures different from their own.

Culture-learning Activities

The following class activities, which are based on the above assumptions, all have the objective of engaging students in an active process of culture learning. By examining and exploring the three areas of the cultural tree through these activities, students gain a more dynamic understanding of culture, the ability to see its application and usefulness in their own lives, and the skills to continue learning on their own. The first group of activities introduces students to the concepts of visible and hidden culture, the second group focuses on nonverbal communication and verbal communication styles, and the third relates to cultural roots and cross-cultural comparisons.

Visible and Hidden Culture

The first activity requires students to observe and describe various aspects of visible culture and then guess the values, attitudes, and beliefs suggested by these aspects of visible culture. In my cross-cultural communication class, I had students observe and analyze a short segment of *Witness*, (idea from Condon, 1988), the barn-raising scene that shows the Amish culture in rich detail. I thought using just one segment would provide a sharp and narrow focus for the students to observe the same cultural phenomena and then compare their observations with those of other students. Because students are not familiar with the Amish, they could observe the culture with fresh eyes and go on to analyze the hidden culture based on their own shared data, rather than on things they had heard, read, or experienced as individuals.

Depending on students' level, the teacher can either have students brainstorm or give them various categories of visible culture to observe and describe. I had small groups of students choose one of the following categories to observe: family and child-raising, women's roles, men's roles, female-male relations, nonverbal communication, verbal communication, environment, houses, clothing, food and eating, religion, community relations, social classes, work and occupations, and relation to nature. Each group focused on their topic when viewing the scene and then pooled their observations to prepare a short description. Before sharing their descriptions with the class, they were asked to decide whether their descriptions were neutral or judgmental and if they were judgmental, to rewrite them more objectively. Listening to each group's description gave the class a fairly comprehensive view of the visible culture.

With this view in mind, students watched the video again, this time with the task of analyzing the cultural values and beliefs that underlay the aspects of visible culture they had observed and described. This opportunity to practice culture learning skills and discover the connections between visible and hidden culture at the micro level was intended to offer students an entry into the complexity of cultural observation and analysis, which they could then use in their study of American culture.

Nonverbal and Verbal Communicaton

Perceptions play an important part in all culture learning activities. As students describe and compare what they have perceived, they begin to see the variety of perceptions and interpretations even people of the same cultural background have. This was particularly the case when students did the next activities focusing on nonverbal communication. I used scenes of intercultural encounters between strangers, one from *Zorba the Greek* (idea from Condon, 1988) and the other from *The Milagro Beanfield War*. In each case one of the strangers was from an English-speaking culture and the other was not. In the first activity using the beginning scene from *Zorba the Greek*, students watched the encounter with the sound off and were asked to guess what the people's relationship and nationalities were, what they were talking about, and what they were feeling inside. Next, students shared their guesses with the whole group and explained what aspects of nonverbal communication they had based their guesses on. Students were surprised by and interested in the variety of interpretations.

With the second scene, students were given an aspect to observe, such as gestures, facial expressions, eye contact, or distance, and were asked to imitate the behavior they had observed before interpreting it. This second activity is an example of beginning a new experiential cycle in which the conclusions of the previous cycle can then lead to further exploration. Studying nonverbal communication can help students better understand the unconscious influences of culture on communication because our perceptions and use of nonverbal communication are often out of conscious awareness and often express deeper meanings than the words we use.

Similarly, communication styles, which are part of hidden culture, play an important but often unconscious role in communication. Tannen's (1990) research on ethnic and gender-related communication styles has helped many Americans become aware of unconscious sources of communication problems. Studying communication styles helps Japanese students understand how regional, ethnic, and gender subcultures influence communication in American English and gives them a new perspective on the target language and culture. Tannen (1990) distinguishes between high involvement conversation patterns in which speakers tend to speak loudly and quickly and talk and interrupt more, and high considerateness patterns where speakers speak more slowly and take turns without interrupting and listeners give polite and positive responses. An excellent movie resource for seeing these styles in action is the split-screen scene in *Annie Hall* where Alvy's New York Jewish family with their high involvement communication style are contrasted to Annie's Midwest WASP family who exemplify the high considerateness style. Students are given the task of analyzing the family communication styles. After developing their own characterizations of the two family styles, they compare their characterizations with those in their text. An easier variation of this activity is to have the students read the description of the communication styles first and then identify which style the families are using and pick out examples of the style in use.

As the exploratory step for a new experiential cycle, I asked students which family they would prefer as a host family. I expected that students would choose the high considerateness family because their communication style is closer to that of Japanese culture and their slow and polite way of speaking would be easier to understand. To my surprise, the majority chose Alvy's family. Though I haven't tried it, I think it would be interesting to take the host family idea a little further and have students write imaginary diary experiences of living with the two families and adjusting to their communication styles.

Another contrasting pair of styles is direct/indirect speech. To illustrate these styles, I used a scene from *A Tree Grows in Brooklyn* in which the daughter of the family uses indirect speech to make a request. Her father understands her but her mother admonishes her to "say what you mean." Students identify which member of the family is using which style. This scene also helps students understand how children are acculturated into the predominant communication styles of their culture or subculture.

Cultural Roots and Cross-cultural Comparisons

The roots of hidden and visible culture are the third area of the culture tree. In my American society and culture class I am developing activities and finding materials that will help students understand the environmental and historical roots of American culture. My assumption is that a bigger picture of the process of cultural evolution will offer students a framework in which to fit all the various kinds of information they learn about the USA, both in and outside of class. The course begins with a study of mainstream American values, and the interaction of values and social and cultural history is emphasized throughout the course. Much more so than in the intercultural communication course, the students in this course are going up and down the culture tree, relating American history to enduring values and then to the manifestations of those values in contemporary society.

The text used in this course, *The American Way*, (Kearny, Kearny,

& Crandall, 1984) presents six mainstream American values in three related sets: individual freedom and self-reliance, equality of opportunity and competition, material wealth and hard work. In planning this course, I tried to think about movies which would illustrate these values. The text shows how mainstream values have been shaped by the country's frontier and immigrant experience, and so I tried to find documentaries and movies that would help students understand how mainstream values developed in this historical context. The movie *Far and Away* is a good resource for showing both the immigrant and frontier experiences. The values of equality of opportunity and competition are shown dramatically in the final scene of this movie when settlers, including the immigrant hero and heroine of the story, race on horses and in wagons to stake out their land claims at the opening of the Oklahoma territory to settlement.

Another objective of this class is to help students become aware of the dynamic cultural "forest" of a multicultural society like the U.S. and the possible conflict of values this diversity may cause. Students study the cultural trees of Native Americans, African-Americans, and Japanese-Americans, and compare these subcultures with mainstream American culture. In an activity similar to the first one about the Amish people, students watched *Seasons of the Navajo*, a documentary film showing a year in the life of a Navajo family. They analyzed the cultural values underlying the behavior of the Navajo family and then compared and contrasted these values with those of mainstream American culture.

Results

What are students actually learning with this approach? Knowledge can be tested but changes in awareness, skills, and attitude are much more difficult to evaluate, especially when teaching a large number of students in a limited amount of class time. At the end of each semester, I ask students to write a detailed class- and self-evaluation. The self-evaluation gives students a chance to reflect on and evaluate both the content and process of their learning and to set new goals. These evaluations offer me the opportunity to assess these more personal areas of learning. The great diversity of student reactions and learning processes confirms that culture learning involves different learners in different ways and on different levels. The following student comments showed that this approach to culture learning helped the students become more effective and independent culture learners.

One student's comment seemed to indicate that the discovery approach had given her tools for learning on her own: "In this class I could discover different ways of thinking and behavior. It was very fun for me to study these things. In addition, I could also know the way of discovering and studying the difference of cross-cultural communication." Another student gained a new understanding of the role of the learner in a discovery and experiential learning class: "I understood that learning was not passive but active and as a result, I tended to study than ever."

Several students were able to begin new cycles of their own by applying what they learned in class to experiences past and present in their own life. Here are three examples of students reflecting, generalizing, and applying. "My hazy idea towards things I gained from my life in U.S. became clear and that helped me to rethink about cross-cultural communication more in depth and more academical. Now, I have analyzed and connected the things I learned from this class with what I feel in ordinary life without leaving it just as it was." "When I went to Australia, I met a man who was Greek. I thought he was very argumentative at that time, because he asked me what I think about many, many things. I just answer his questions such as 'Yes,' 'You are right,' 'It is.' I didn't against him even if I couldn't agree him very much. Since I took this class, I can recognize his character, high involvement. I didn't know these words until I took this class."

"I could reflect my experience in Germany. I noticed I made many mistakes there. When I was in Germany, I always behaved in Japanese way. I guess when I visit there again, I can behave better than I did."

Several students felt that the most important thing that they had gained was an awareness of the often unconscious differences in cultural perceptions and behaviors. Some comments were: "The most important thing I have learned is to try not to judge others with own cultural point of view. We must be careful about it because we tend to do so unconsciously."; "Each person wears his or her own glasses to see his or her environments."; and "In our daily life, we often miss the chance to understand unique cultural aspects, because we judge things natural without thinking."

This kind of awareness leads to new attitudes, as shown in both the above and following comments: "Through my experience in the U.S., I thought I understood cross-cultural communication better in some ways. However, I realized that I still had stereotyped ideas. I learned that it was important to understand values in other cultures and respect them." Another student found a new way of looking at her own culture: "I have found it important to understand cross-cultural communication so that you can avoid misunderstanding other people who have different cultural backgrounds. Doing so, you can also see your own culture objectively."

Many students commented that the nonverbal communication activities were very interesting and helped them learn the skills of observing, describing, and interpreting. As one student wrote, "I learned to watch carefully foreigners and their way of communicating."

Another commented, "Watching movies without sound, guessing what they are talking, and sharing the ideas with my friends are useful."

As might be expected, a large proportion of students commented positively on the use of film as a culture-learning resource. One student wrote, "The good point is I don't feel like I study but I actually learn something from movies." Another commented, "We can more understand about the topic which we are learning by using our eyes and ears than we do so just read the textbook." Two students' comments show the effectiveness of film in developing empathy: "In movies I could understand what it is difficult to tell. I could feel as same as the people in movies." "*Far and Away* was very helpful in understanding immigrants' feeling. I was impressed with immigrants' energy that want to have their own land."

These comments demonstrate the personal and individual nature of culture learning and its integration of experience, reflection, and theorizing. By selecting appropriate materials and developing challenging activities, teachers can engage students in an active process of discovery which will lead to more involvement in and greater depth of culture learning for each individual. Students will thus be prepared to be independent and effective cultural learners in the diverse cross-cultural situations their futures may hold for them.

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Note

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The Problem of Japanology

Hitoshi Mabuchi

Abstract

The popularity of Japanology has never declined in Japan. Not only in pure Japanese studies, but also whenever people become interested in different cultures, or whenever people start to learn a foreign language, Japanology, by providing many distinct ideas and viewpoints, plays a very important role. While its great influence cannot be ignored, however, Japanology also has several significant problems. This paper will examine three aspects of its problems. The first is methodological problems. Ambiguity of discipline, problems of comparison, and over-generalizations combine to create episodism. The second and third aspects, both concerned with the structure of knowledge, include using only the American culture as a standard and lumping all Japanese together. These problems reveal most Japanology as journalistic academism, and indicate that further careful examination is necessary.

Introduction

"Group-oriented people," "asserting himself poorly," "cooperative," "dependency syndrome," "having a narrow view of things," "respecting senior-junior relationship," "exclusive," "polite but rigid," "diligent;" these are the answers from my seminar students in their first class when they were asked to point out the distinguishing characteristics of the Japanese. There are small variations, but almost the same phrases are said repeatedly every year in this class and also in other classes. These comments come from not only students of English, but also can be seen in a wide range of books, papers and mass communication which shows the great interest in describing Japanese people, culture, and society. It is said that Japanese people are extremely interested in knowing how they are regarded by themselves and others. In fact, no other people are as curious about themselves (Minami, 1994). Here, all kinds of literature of Japanese people, culture and society is defined as Japanology.

The so-called boom of Japanology has occurred several times since World War II. Whenever it has happened, phrases such as those echoed in my seminar have flooded among the people. These phenomena, however, present several extremely critical problems. First, much of the content of Japanology is not true. Second, the methodologies that the writers of Japanology adopt are problematic. In addition, the result of the prevailing concept of Japanology causes apprehension. I will discuss each of these problems in the following sections, but before doing that, I will present the importance of examining three aspects of Japanology.

Why Japanology Must Be Examined

The Writers and Readers of Japanology

First of all, Japanology must be examined because it is created and consumed by two particular groups of people: those who are Japanese and those who are foreign. In the former case, the writers are businessmen, journalists, diplomats, and scholars who have studied or lived overseas for some period of time. In the latter case, the writers are those foreign people, usually from Western countries, who have stayed in Japan. In both cases the common element is their experiences of being abroad.

The problem here is these groups' lifestyle and the contents of their experiences overseas. Until recently, Japanese who could live overseas were predominantly a limited class of people from high economic, social, and academic backgrounds. While it is true that the era of dispatching only elite people overseas has ended, until quite recently only the so-called elite could go to foreign countries. In the same way, the majority of those foreigners who have come to Japan have been diplomats, scholars and executives of prestigious companies, also a rather elite group. These are the two groups of people who have written Japanology.

Now let us look at the readers of Japanology. Their population consists of predominantly university students and white collar workers (Mouer, 1986). Therefore, the social class of the writers and the readers is almost identical. When the writers and the readers share similar social backgrounds as teachers, overseas businessmen, and so on, they sympathize with each other, which they often don't realize. Because of that, it is difficult for both of them to realize the distortion of Japanology. This is the first significant reason why we have to examine Japanology.

In the Cross-cultural Situation

Secondly, Japanology must be examined because it, itself, shapes others' attitudes and viewpoints about the Japanese culture. "Cross-cultural" is a very popular term in many fields such as cross-cultural communication, cross-cultural education and so on. When we consider cross-cultural things in the Japanese context, there are two categories. The first is overseas cross-cultural contact caused by the Japanese abroad within their local communities, and the second is in Japan caused by the contact of the Japanese and foreign people.

In the first case, virtually all important players are sojourners from Japan, and Japanology is written by these Japanese sojourners. I myself, while working with other Japanese in Southeast Asia and Australia, have met many Japanese businessmen who loved to give me a lecture on Japanology. In my recent research in Malaysia, the outcome shows that the Japanese community there is deeply influenced by Japanology (Mabuchi, 1990).

On the other hand, what about contact between foreigners and

Japanese in Japan? It is based on Japanese culture. A phrase such as this is continuously used, like open sesame, at schools and in companies when people have to explain about Japanese society to foreign people. Surprisingly, the explanations end with these phrases, which means there are no further explanations.

The use of the expression "culture shock" is widespread in Japan, and programs like culture-simulator and cross-cultural skill training are viewed as a pressing need (Watanabe, 1992). This issue is also discussed in the context of the internationalization of Japan. It is often said that Japanese culture is different from other cultures, and worse, that Japanese culture sometimes labels itself unique. In this situation the proposition that Japanese culture itself cannot deal with other cultures and people is almost preconditional.

Therefore, by examining the players in both of the Japanese cross-cultural contexts, it is evident that the second significant reason for dealing with Japanology is that it plays so important a role in shaping peoples' attitudes and viewpoints.

For the Language Learners

Thirdly, Japanology must be examined because it occupies a prominent position in foreign language education. The materials used in schools and universities and other institutions that focus on Japanese language, society, and culture can easily be listed. In English education in Japan, for example, whenever the culture of English-speaking countries is introduced, comparisons are made with Japanese culture. In other words, when students approach their target foreign language cultures, it is almost inevitable that Japanology is also studied.

When those learning Japanese, a population which has dramatically increased lately, are also considered, the importance of Japanology in language training is still more obvious. For example, the course called "*Nihon jijo*" is taught from beginner to advanced level almost everywhere, and the content of this course depends heavily on

Japanology.

In addition to these issues, there is a more serious problem. Very few students can reach native level or even semi-native level of their foreign or second language (Neustupny, 1987). Thus, no matter whether they study Japanese or English, most of the foreign language learners obtain the cultural background of their target language through material written in their native language. If the contents of these Japanology-filled language materials are full of faults, as we have already seen, the result is evident.

Having established the significance of why it is important to study Japanology, the problems of Japanology themselves will be discussed in the next three sections. In the second section, the methodological problems of Japanology will be considered, and in the third and fourth sections, the structure of the knowledge of Japanology, that is the content of Japanology, will be examined.

Episodism

First, two aspects of the problem of episodism will be discussed, and then, in order to show the possibility of reexamining and using Japanology differently, counterarguments against Japanology will be presented.

Methodological Problems

1. Ambiguous discipline. If we look at the authors of Japanology in more detail, the following people are revealed: novelists, dramatists, diplomats, journalists, linguists, scientists, lawyers, economists, philosophers, psychologists, historians, anthropologists, and so on (Sugimoto, 1981). One of the problems is that when these people write Japanology, they generally depart from their principle occupation and write according to their own experience. In other words, they write from episodes in their own lives.

For example, several scientists, after having won a famous award, have written about the Japanese mental climate. In other cases, diplomats suddenly have began to analyze Japanese educational problems. There are numerous examples such as these. Of course, what they have said can be entertaining. It is also true that they have often provided a good viewpoint of the Japanese culture. However, when such authors have made assertions beginning, "Therefore, we Japanese...," or to make broad statements such as "Unlike Japanese society, Western society is..." readers must carefully examine these generalizations.

First, readers are rarely informed about the Japanology writers' true disciplines. For instance, a statement such as, "The Japanese hate to act differently from others because they are group-oriented," serves to explain little, for readers cannot understand what is the dependent variable nor what is the independent variable (Sugimoto, 1981).

Second, as most Japanology neglects any discipline, those who write it have rarely examined the previous studies in relevant areas. For example, despite producing quite a significant body of articles about Japanese society and Japanese children overseas, few Japanologists writers have consulted and cited the large body of sojourners' research such as has been done in America. Most Japanology, in short, is largely written from the author's personal impressions.

2. Vague comparisons. Unquestionably, Japanology has had to compare the Japanese culture or society with the other countries. However, when these comparisons are made, it is not always clear with which countries the comparisons are being made. Many times vague phrases such as, "in Western countries" or "in Asian countries" are used as catch-all phrases. Incredibly, sometimes, Japanologists have made the vaguest possible generalization, using only the phrase "in other countries!" More specific comparisons can and should be made.

Moreover, the Japanologists usually make their comparisons at a national level. The nation seems to be the only unit of comparison; there is an apparent oblivion to other units of comparison. Why should cultures or societies simply be lumped into comparisons only of nations and nations? Not only nationality, but also occupations, gender, income, academic backgrounds, etc., are very important factors for comparing cultures (Berting, 1979). Clearly, many Japanologists fail to utilize adequate comparative factors in their studies.

Because Japanologists don't follow the steps of a truly comparative study, neither is their methodology clear, nor do their works contain references as to whether the writer has taken a statistical approach or whether the writer has made the examination as just a case study (Ragin, 1987). Some of the papers or books contain some anthropological observations, but the bulk is made up of the writers' personal experiences; however, often, the Japanologists apply these personal findings against the whole of Japanese society. To summarize, Japanologists rarely employ sound methodologies and often make vague comparisons, with the result that most Japanology is not very reliable.

Counter-argument

Some people counter that because Japanologists do not produce truly academic work, it is not relevant to apply such strictness to them. This kind of argument, however, disregards at least two important problems.

First, regardless of its true significance, Japanology has tremendous influence. We cannot ignore it. If people are continuously exposed to these images and concepts, they are influenced to believe them, even if they consist of wrongfully stereotypical points of view. It should not be too much to demand that writers be aware of the possible consequences of their work. Writers cannot escape this responsibility, no matter how personal their books are.

That leads to the second point. It is not wrong to bring up personal experiences or write about Japanese culture or society, because these experiences and fresh ideas can be useful and should be appreciated. The problem is, as it was mentioned before, that the authors very easily slip from experience to generalizations. These personal impressions and ideas must be examined against the backdrop of a discipline's frame before observations may be transformed into facts. Only after such a persistent, diligent analysis is made, can the Japanologist's or any author's work be pronounced as significant.

Defense Argument

In the following section, I intend to present four examples of everyday life which suggest the Japanese people are not group oriented, in order to argue the possibility of replacing episodic Japanology with a very different approach.

For the first example, let us think of the world of sports. Most traditional sports in Japan, such as kendo, judo, and sumo, are individual sports. On the other hand, recently, sports like soccer, baseball, basketball, cricket, rugby, which were originally started in England or America, have become popular. Yet even in team sports, there is a different element of individualism among Japanese players. For example, in Japanese baseball, the atmosphere is different from American baseball. In Japan the psychological match between the batter and pitcher is more important, so compared to American pitchers, Japanese take much longer intervals between pitches.

For the second example, consider meals. Eating is one of the most basic matters in our lives. While Japanese people usually have their own tableware, most English-speaking people would not say, "This is my spoon," or "This is Dad's plate." Japanese people regard each other and even each other's dinnerware as uniquely individual.

For the third example, consider space. There is an obvious tendency of Japanese people to isolate their private living section or space. Japanese very much like to have their own room. It has been found that, among the international students studying in America, it is the

Japanese students who most hate sharing a room with others. Also in Japan, every Japanese house, even the tiniest unit or apartment, has a *genkan* that separates inner space from the outer world. In addition, in contrast to Americans, for example, Japanese are much less likely to invite their friends and colleagues to their homes.

For the final example, consider communication. "Tacit understanding" or "lacking the concept of a contract" are phrases often used to describe Japanese. They are accused of communicating vaguely because individualism in Japan is not developed. However, is this really true? There are many rigid, written documents circulated in Japanese daily life. People must frequently get various documents from the ward offices or city hall. Similarly, many kinds of permission forms must be submitted in schools, institutions and companies. Other examples are the deposit system when people rent a house; the process of obtaining sanction for a plan by circulating a draft proposal; and most of all, the exchange of *meishi*, name cards with the name of the person's work place and position. All of these show how the Japanese respect and give credit to direct communication.

All of these examples show the danger of wholesale adoption of Japanologists' episodism. Clearly, I have argued against episodism and shown how the Japanese differ from what most Japanologists say.

Different Culture = American Culture?

In Japanology, Japan is often compared with other countries. In this section, three problems of comparisons will be examined.

Narrowness

The first problem of the comparisons in Japanology is that the comparisons are narrow. There are two reasons for this: first, the failure to use context and second, the use of English-speaking countries as well as the use of English in making comparisons.

First of all, it is clear that Occidental countries are usually compared with Japan, but when so-called Japanese phenomena are examined, they are not examined within the context of their existence elsewhere in the Orient. For example, in the well-known case of *amae* by Doi, this phenomenon is never examined in other Asian countries (Yi, 1982). As a result, Doi fails to acknowledge that *amae* is found more in Korea than in Japan.

Secondly, Japanology comparisons are narrow because English-speaking countries, especially the United States, are predominantly used; also, the foreign language used by most Japanologists is English. In the Occident, the countries in eastern or southern Europe scarcely appear in Japanology comparisons (Sugimoto, 1981). Among Japanese writers of Japanology, virtually the only foreign language they have acquired has been English because the country in which they have studied abroad has typically been the United States. Similarly, among non-Japanese writers, most are from English-speaking countries and again, most write in English. These facts are in themselves not particularly blameworthy; however, curiously, they are not regarded very seriously when Japanology is studied. Again writers and readers must be very careful of narrow comparisons in Japanology.

Length and Circumstance of Stay

The next problem of comparisons in Japanology is that they have been made by people who have stayed abroad for only a short time. The average stay for Japanese sojourners is around 3 years (Ministry of Foreign Affairs, 1988). Moreover, most of the writers of Japanology have spent their time in the United States or Japan as executives in prestigious companies' offices, as staff at hospitals, or as professors at universities (Sugimoto, 1981). The episodes experienced by these elites are generally from a very limited world indeed. Therefore, we find that, not only is the Japanologist's comparison made primarily with America, but also with just a certain segment of people in the United

States.

Idealized Images

Finally, the third problem of comparisons in Japanology is that they are often made with peculiar things or idealizations. For example, many Japanologists use the Lone Ranger or the samurai in making comparisons. However, those characters are cultural types which have become romantic idealizations. Even Reischauer thinks that "...using the lone ranger American as an example of the American's independent individual alone before God, the law and society is obviously misplaced" (Reischauer, 1977). Similarly, it is anachronistic to use the samurai to explain how some Japanese current businessmen are loyal to their company.

To summarize, then, in Japanology, the writers have often developed comparisons in narrow constructs, based on limited experience and very culture-specific stereotypical images. Japanology is deeply affected by these comparison problems. However, there is one more problem in Japanology.

The Problem of Lumping Together

The final problem in Japanology is that it tends to lump all Japanese together. As previously mentioned, Japanology usually views the Japanese as one body. Few remarks about the various attributes and diversity of Japanese are made. Generally, in making their comparisons, Japanologists fail to recognize sub-cultures among the Japanese.

The Ignorance of Sub-culture

Different criteria should be taken into account when comparing another culture with the Japanese culture. Criteria such as language, religion, gender, generation, region, physical or mental condition, income, academic background, and occupation are all important (Kajita, 1988). These criteria are the basis of sub-cultures and are critical for making international comparisons. It is not too much to say that Japanologists, while examining the differences between the cultures, produce questionable findings when they lump all Japanese together.

The Matrix of Cultural vs. Sub-cultural Comparison

Let us look at this problem more concretely. Suppose comparisons are being made between Japanese and American workers. While Japanology so far has always divided groups according to the differences between the Japanese and the Americans, there could be a totally different division based on sub-cultures. Within a group of Japanese and American workers, suppose there are two sub-groups: dentists and supermarket staff. This comparison should be expanded into a matrix. The first is the Japanese male dentists, the second is the Japanese female part-time workers in supermarkets, the third is the American male dentists, and the fourth is the American female part-time workers in supermarkets.

Both the Japanese and American dentists' groups have relatively higher income, and their life style, such as interests and hobbies and weekend leisure, are probably much the same. On the other hand, the Japanese and American female part-timers probably share the complaint of not being able to get enough social and economic security, and also share the desire to get better jobs if they had the chance. Considering this example, it is illogical to lump all Japanese together and then make a comparison with all Americans. It is much more meaningful to make a matrix to classify the dentists into two sub-groups and the part-timers into two sub-groups, and then to make comparisons between the Japanese and American sub-cultures.

The Problem of Fixation

Another concrete example of Japanologists' lumping together can be seen in their salaryman fixation. The writers and the readers of

Japanology reveal that they have not be able to escape dealing with only a particular category of Japanese society. In almost all Japanology, the male, especially the male working in a fairly large company, dominates Japanologists' descriptions.

When the Japanese style management system or Japanese models such as lifetime employment and the seniority system are discussed, little or nothing is said about women, ethnic minorities, or part-time workers. Therefore when Japanologists use the phrases such as "we Japanese" or "the Japanese culture," there must be considerable doubt about their findings because they often lump Japanese into only one group.

Conclusion

In this paper, three aspects of the problems in Japanology have been presented. First, Japanology uses an ambiguous methodology by using hardly any social science discipline. A good example can be seen in works by linguists who, when doing contrastive-analysis of English and Japanese, suddenly begin to explain the difference between the two cultures. Concepts such as, "The Japanese respect human relationships because consensus is important in Japanese culture" can be found. Instruction like this is not only obviously tautological, but the dependent variable and independent variable are also vague. Another problem with the methodology in Japanology is that the operation of the comparison is faulty. Even with international studies, neither the type of studies—quantitative or qualitative—nor the type of approach—emic or etic—is made clear.

Second, when Japanology compares Japan with other countries, the Occident, especially America, is the target of the comparison. The phrase "over there" is used very often in Japanology, but a careful reading reveals that we find this simply means "over in America." Moreover, Japanologists usually have a very limited length of stay and limited social contact while abroad. Additionally, the language of Japanese Japanologists is usually limited to English. Finally, Japanologists often make comparisons using stereotypical idealizations.

Third, Japanologists lump all Japanese sub-cultures into one body. Neglecting the possibility of using a true matrix for cultural comparisons, Japanologists often ignore Japanese subcultures. Their comparisons use just one group to measure national differences. On top of that, Japanologists, using businessmen in most of their studies, have come to fixate on the salaryman and to label all Japanese as typically possessing particular social attributes.

The Danger of Journalistic Academism

Up to this point, I have focused on the three major problems of Japanology. As I mentioned earlier, since many Japanologists simply attempt to provide an interesting point of view toward an issue, some people say that it is not relevant to criticize Japanology. However, as I also mentioned in the introduction, the role of Japanology is too significant to ignore. Few language learners, whether they study English or Japanese, can escape its influence. Whether Japanese overseas or foreigners in Japan, both groups are in the same situation. Strangely, though both of these groups are rich in experience in living overseas, their view of the Japanese culture could be called poor.

We need to reexamine Japanology in the structures of knowledge and in methodology. Only then can we realize the seriousness of the problems in Japanology. Everyone makes comparisons, and, like Japanologists who live abroad, is tempted to draw conclusions from everyday comparisons. However, to make serious comparisons about culture and society, the writers and readers of Japanology must base their conclusions on the firm foundations of social science.

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"I Didn't Know I Knew That!": Collaborative Invention for Learners and Written Communication

Jack Kimball

Abstract

This paper explores a contextual method for college language learning and, to be more specific, a set of ideas for written communication that engage students in group discussion and other collaborative activities. The paper analyzes key elements of collaboration and invention and links these elements to classical rhetoric and contemporary sociolinguistics.

The analysis proceeds by defining collaborative invention and establishing criteria for its application in the foreign language classroom, with particular emphasis on written communication. Rationales are examined with regard to how collaboration develops language skills and stimulates intellectual growth. The paper concludes with a description of practical techniques for teaching college composition.

Collaborative Invention

Whenever I teach, I am continually struck by the common tendency among Japanese students to consult one another as they prepare to tackle a new project, complex or otherwise. Chances are, if an instructor asks a Japanese student the simplest of questions, the student will turn to her desk partner or a neighbor to seek clarification and confirmation.

This is a thoroughly healthy impulse for collaborative language learning, especially so once the instructor figures out how to harness and direct students' co-dependency toward positive ends, such as having students come up with ideas to write about. With regard to learning to compose in English, for instance, the students' impulse to talk to one another can be augmented nicely so that they feel comfortable talking and working together, reading, writing, and rewriting in what I characterize as an environment of collaborative invention.

How Does Collaborative Invention Happen?

How collaborative invention happens in college writing is a question that requires descriptive definitions of both collaboration and invention, definitions broad enough to include a range of practices associated with students working together as a strategy for learning to write. I'll begin, then, with definitions for (1) collaboration and (2) invention.

Collaboration. As I approximate it, collaboration suggests "any shared exchange involving two or more students who are purposefully interacting as peers toward an objective." Cazden (1988) and Hinde and Stevenson-Hinde (1976) draw valuable distinctions concerning categories of collaborative discourse and collaborative activities. Cazden identifies collaborative discourse that functions as "catalyst," as "enactment of complementary roles," as "relationship with an audience," and as "exploratory talk."

But I want to treat collaboration as a generic concept that includes a wide spectrum of cooperative behaviors, including the ones listed above as well as others. I favor a broader definition because this allows for numerous teaching and learning models in relation to practice. Some approaches to collaboration, for example, incorporate more than one category of activity or discourse. Another reason I prefer a generic definition is that collaboration as practiced or hypothesized for adult language learners and writers refers not so much to categorical or rule-governed activity as to a social instinct common to collegial settings.

The other key elements in my generic definition of collaboration are *shared exchange, purposeful interaction*, and *objectives*. These elements serve as preliminary criteria for determining whether peer contact is a true collaboration. Coauthorship, for one, is a prime example of collaboration. Writers meeting face-to-face to talk over the formulation of ideas for composition would certainly be another example. Discussion of compositional "global issues," such as suggestions about source material or criticisms directed toward revision, would similarly meet the criteria for collaborative activity.

Could students talking about translation from the second language (L2) to the first (L1) be an instance of collaboration? Or can student discussion about a point of grammar (subject-verb agreement, for instance) be viewed as an act of collaboration? I think so, in that these activities are shared, purposeful, and pointed toward an objective. Whether these are acts of invention, however, is a question I shall take up shortly.

Other collaborative activity might include more abstract contact than face-to-face discussion, such as telephone conversations and written correspondence (e-mail, for instance). This abstract contact is collaborative so long as we can describe it as a shared exchange, a purposeful interaction with some objective in mind.

Invention. Invention is a far more complex term. I'll begin by introducing two definitions. Young defines invention as "the rhetorical art concerned with discovering the subject matter of discourse" (1976:1). A second definition comes from Lauer, who centers invention on "heuristic procedure" that she defines as "a conscious and nonrigorous search model which explores a creative problem for seminal elements of a solution" (1967:4).

I prefer Young's ambiguous definition of invention because it is more engaging and open-ended. We need to figure what Young's phrase, "discovery of the subject matter," might entail—in other words, to know what Young means by invention, we need to participate in inventing its meaning. I also like Young's definition because it is unambiguous in its emphasis on learning (that is, "discovery") as the driving force of invention. I shall return to this point shortly.

Neither definition, as such, fixes upon the distinctive features of writers' "coming up with ideas." Lauer's definition is incomplete in that it assumes an antecedent "creative problem" that the act of invention "explores," but it follows that a problem derives from an act of invention, as well. John Dewey's remarks concerning problem-resolution and acts of invention seem fitting:

> it is artificial, so far as thinking is concerned, to start with a ready-made problem, a problem made out of whole cloth or arising out of a vacuum. In reality such a "problem" is simply an assigned *task*. [...] If we knew just what the difficulty was and where it lay, the job of reflection would be much easier than it is. [...] In fact, we know what the problem *exactly* is simultaneously with finding a way out and getting it resolved. Problem and solution stand out *completely* at the same time (1933:108) [italics in original].

Discovery, the Aim of Invention

Implicit in Dewey's impatience with the ready-made problem is the argument that "the job of reflection" requires a real context, an "entire situation" that makes itself known to comprehensive inquiry and a consuming intellect, a situation that remains blurred to fragmentary inspection, such as "an assigned task," or to a mind working in a "vacuum." Elsewhere, in reaction to one aspect of classical tradition, Dewey comments on the fallacy of approaching serious thought that is "guaranteed in advance":

Dewey's idealization of "reflection in experience" advances Young's and other present-day theorists' ambiguous urges toward discovery, by stipulating central features of the inquiry and discovery process. First, inquiry or reflection implies concern with the course subject matter, that is, "a sympathetic identification" (Dewey, 1917:172). Second, inquiry proceeds best when the subject matter is left open; "thinking occurs when things are uncertain or doubtful or problematic."

He adds, "When there is reflection there is suspense" (p. 173). Third, "thinking involves taking a risk... conclusions of thinking, till confirmed by the event, are... hypothetical" (p. 174).

In reference to foreign language teaching, Dewey's 80-year-old concerns about inquiry and discovery resonate with contemporary questions about curricula. Freeman and Richards (1993) perceive a shift in emphasis away from methods that focus on perfecting learners' behavior, toward approaches that hold learners' powers of thinking and reasoning as central. Rivers (1993) argues for a more "secure" and experimental language teaching that provides options for learners, including opportunity for their expressing preferences with regard to course content and strategies for inquiry. Kenny (1993a, 1993b) stresses self-discovery and learner-mediated subject matter, such as "investigative research" in which foreign language students define their interests, take risks and thereby achieve greater autonomy.

Criteria for Discovery

Language learners' identification with the subject matter and their taking risks are two criteria for an invention that engages writers intellectually. Writers are enriched to the degree that they sustain both the experience and, I would argue, their pleasurable awareness of the experience. With respect to these criteria, some examples that I acknowledged as forms of collaboration are not instances of invention: Concerns about translation in L1 may forestall risk-taking in L2; collaboration on grammatical issues, such as subject-verb agreement, leaves little opportunity for participants to identify with the actual subject matter.

Writers identifying with and approaching their topics with uncertainty, taking risks, and enjoying their experience—these features not only establish measurable criteria for invention-as-discovery, but also situate invention in a learning context or "entire situation" in which students talk and work together.

Collaboration: A Modern Method Rooted in Classical Rhetoric

How students will participate in talking and working with one another, and what they will talk about and work on—these are questions of dynamics with a live connection to a body of thought readily accessible to language instructors and teachers of writing. Moreover, these questions not only reflect scruples about what works and what is right, but also reintroduce the virtues of another aspect of classical tradition, that of classical rhetorical invention.

Since the time of Plato and Aristotle, rhetoricians have wondered if the writer *discovers new knowledge* or persuasively *manages what is already known*. One interpretation of invention-as-discovery, as Lauer explains, is that "Plato saw persuasion and knowledge as...involving the participation of more than one mind and hence did not reduce rhetoric to a report of prediscovered truths" (1984:133). In contrast, Berlin observes that Aristotle "would have his students study commonplaces...always certain that their discoveries might be persuasive in new ways, but never original" (1984:5). Aristotle's (1954) system of invention, outlined in Book II of the *Rhetoric*, focuses on 28 general *topoi*, that is, commonplace lines of argument ("opposites," "analytic division," "definition," "synthesis," "cause and effect," etc.) to develop and manage discourse organized around a determined theme or thesis question. (It is Aristotle's "management" approach that, in effect, Dewey objects to as "arising out of a vacuum.")

A Dialogue of the Practical

In contrast with Aristotle's management, Plato's dialectic is a purposeful conversation, a dialogue that employs the *topoi* in addressing new ideas. It encourages counterarguments and contradiction, and stresses analysis and synthesis as means for discovering knowledge. The capacity of dialectic for self-instruction entails a three-part structure:

(1) definition of terms; (2) analysis, the division of subject matter into particulars, and particulars into the smallest units possible; (3) synthesis, moving toward a unified conclusion (Golden, 1984).

Plato's dialectical invention leaves space for both defining a problem and discovering how to manage it. Dialectic is flexible and inductive in that the subject of conversation is divided into its discrete components and reconstituted—making room for the possibility of new ideas and lots of variation. To conduct a dialectical discussion on "internationalization," for instance, one might begin with an ideal definition and then proceed to differentiate among practical and historical examples.

Relevance of Collaboration to Language Teaching

At first, this theoretical debate concerning Aristotle's and Plato's invention seems secondary to challenges posed by collaborative practice in the teaching of language and writing. But the debate pivots on issues that determine the contents and goals of much that goes on with collaborative interaction in a college classroom. Teachers who subscribe to the Aristotelian view might assign topics whose contents are meant not so much to be questioned or explored in depth as to be manipulated or otherwise "managed."

Conversely, teachers who follow the Platonic view might emphasize the writer's self-inquiry through discussion addressed to alternative readings of topics, and through the processes of writing and rewriting. Issues of persuasion and stylistic mastery can be treated separately from the primary goal of encouraging students to appreciate the diversity of views that can be brought to bear upon topics they are talking and writing about.

From a sociolinguistic perspective, discussion directed to self-inquiry is an "environmental input" that triggers innate learning mechanisms for developing language skills and accessing knowledge (see Pinker, 1994:408). Bloome (1993) conceives of collaboration as social construction, an instance of learner-centered "intertextuality" through which students form themselves as readers, writers, etc.

Questions of self-formation are well integrated within Plato's dialectic. The structure for assisting college writers to become more conscious of their social imaginations and their processes of reflection is laid out schematically in the question-and-response format. In advocating the invention-as-discovery view, Plato proposes that elements of dialectic, such as alternative perspectives and contradiction, are necessary for the writer to reflect.

How Collaborative Invention Fosters Growth

Plato's dialectical approach is, in brief, a plausible framework for modeling collaborative invention. It offers at least a partial response to our question about how collaborative invention happens by establishing a contextual method for guiding student conversation. By way of summary, here are four immediate benefits to dialectic with regard to collaborative language learning and written communication.

1) Language learners speak more English

Time allotted to peer dialogue affords each student much more time to speak and interact in L2.

2) Language learners find new reasons for talking and writing

Platonic dialogue transforms the practical aims of discourse into self-inquiry and discovery. Language learners find themselves meeting the challenge of alternative voices, and accounting for their understanding in the face of choice.

3) Language learners practice new discourse forms

When college writers talk over ideas related to each other's compositions, they are being initiated to new dimensions of English-language invention. This sort of practice makes sense in light of the central role some *topoi* (definition and analytic division, for example) play in influencing the structure of academic discourse and formal writing in English.

4) Language learners enjoy themselves

Students develop and enrich their understanding of one another as they interact in mature discussion.

Making It Work in the Classroom

In the broadest terms, collaborative dialectic in the invention mode lends itself to (a) topical lines of questions on the subject under study, (b) strategic inquiry into how to develop or learn more about the subject matter, and (c) formal lines of questions concerning arrangement and revision of the written product.

One fruitful stage for group work is in advance of writing, for example, students talking over ideas for writing, responding to one another's questions and suggestions, etc. Sharon (1994) reports on "group investigation" among adult English learners in Israel in which students practice many forms of dialectic. Students are presented with a general topic, such as how to celebrate a holiday. First, the topic is broken down into subtopics and research questions. Second, students plan how to research answers, and then, students conduct their research and prepare written presentations for the class. In my work with Japanese college writers I frequently introduce topical prompts like the following. "Among plans discussed for future space travel is human exploration of Mars. This exploration will take place in many stages." Students are then invited to talk over the details of these stages as they imagine them. They are also asked to describe possible problems facing explorers in terms of the physical conditions of the planet, to consider various categories of explorers, and so forth. Once a student enters into group discussion, she may find herself expressing any number of new and perhaps surprising ideas. The experience elicits new awareness, such as was the case with one student who, after a conversation about the dangerous Martian terrain, confessed to her partner, "I didn't know I knew that!"

Another good point in time for collaborative invention is when students have completed a draft of their own writing. The instructor can help students by preparing a sheet of questions and topics for students to review as they read and discuss one another's compositions. Prompts that urge writers to define their terms and to give examples are always helpful.

For collaborative invention to take hold, the instructor needs to practice it herself. A teacher's classroom style can greatly enhance the rather novel idea of dialectic if the teacher encourages dialogue as a standard procedure. Instructor-student classroom interchange in the form of inquiry and response is one occasion for modeling dialectic. Instructor-student conferencing is another occasion. A teacher can conduct a brief conference with one or more students before, after or sometimes during their collaborations to help participants engage in the ideas under discussion and stay focused.

Collaborative invention, in sum, transforms student conversation into a powerful method for language practice and language learning, making it possible for writers to explore a variety of issues and subissues, giving writers the real-world and real-time opportunity to "come up with ideas" and inquire into compositional strategies. In addition, collaborative invention engages students' higher-level intellectual faculties, and thus it serves as a nurturing context for raising writers' awareness of their own writing processes and the rich meanings embedded within.

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Internationalisation—As if it Mattered

John Dougill

Abstract

After examining the meaning of "internationalisation" as the term is used in Japan, the paper suggests that it can best be regarded as an historical process involving the opening-up of the country and the overcoming of insularity. The legacy of isolationism manifests itself in three main aspects: the myth of uniqueness; the obsession with the West/America; and the *gaijin* complex. It is argued that the resulting mindset has an adverse effect on language-learning by raising obstacles to genuine intercultural interchange. The paper concludes by asserting that language teachers in Japan have a professional duty to promote internationalisation by not only adopting communicative teaching techniques, but by combating the West-Japan dichotomy, by dispelling stereotypes, and by promoting pluralism. Rather than a meaningless slogan, internationalisation is a cause that should be furthered—as if it really mattered.

Introduction

(Please note that in the paper below "foreigner" is used to refer to all non-Japanese whereas "gaijin," in accordance with Japanese usage, denotes only those foreigners from the West or with Western appearance.)

> In the present critical chapter of history, the teaching profession does have an indispensable part to play in helping the human race save itself from self-destruction by helping it to grow into one family in which the odious traditional division between the privileged and the unprivileged will have been abolished. Here is a field in which the teacher of languages and the teacher of

technology can both prove their worth.—(Toynbee, 1967)

Meaningless....or Meaningful?

Japan, it is often stated, is a land of consensus, and there is little doubt these days what the consensus is about: internationalisation. Politicians and the mass media reiterate the word with an almost religious mania, yet curiously hardly anyone is able to define the term. For all the verbiage, there is no agreed interpretation and no agreed agenda, and according to Jean Pearce of *The Japan Times* (personal letter, March 25, 1992), no authoritative definition has ever been given by the government or any of its agencies. Consequently, there are many who claim the word is completely meaningless, like the slogans that decorate shopping-bags and pencil-boxes. "Heartful communication," "refresh mind," "internationalisation"—trendy, feel-good words. So carelessly and tendentiously is the word scattered about that for many it has become anathema. Parties are called "international" that have nothing to do with being international, schools "internationalise" by hiring a foreigner to decorate their brochure, and towns promote "internationalisation" with meaningless gimmicks like "international" beauty contests in which blonde-haired foreigners are given prominence. Used in this way, "international" and "internationalisation" are clearly fraudulent terms, and the hypocrisy involved has alienated many from the whole subject. Here, by way of example, is an extract from a letter to the *Daily Yomiuri* (Paul Litz, February 28, 1993):

> May I be permitted to make a request of all the Mayors and other government officials in Japan? Please consider the discontinuation of the term "internationalisation." It is fatuous rhetoric full of sound and signifying nothing.

Yet while such distaste is widely shared, it is also apparent that there are genuine attempts being made to open up Japan. This is most evident in education, where thousands of foreign teachers are brought to the country at considerable expense in the pursuance of internationalisation. Sometimes indeed they are told that this is their main function, that it is indeed of greater importance than their classroom teaching. Their jobs, their salaries, indeed their very existence in Japan are all dependent on this nebulous concept. What exactly is it that language teachers are contributing to, and how best can they make their contribution? These are the questions this paper seeks to address.

Common Perceptions

Since no official definition of the term is forthcoming, I conducted an informal survey among students at Kanazawa University where I used to work. A total of 485 undergraduates were asked to write in English what they understood to be the meaning of internationalisation, and their answers were then divided into several broad categories.

1) Understanding foreign countries and cultures

This was by far the most common response, with a little under half of all the students using the word "understanding" in their answers. Understanding other countries, understanding foreigners' behaviour, understanding foreign ways of thinking, understanding a foreign language: these were seen as the markers of internationalisation.

2) Making one world

The next biggest group, roughly 20% of all participants, saw internationalisation as a matter of overcoming division in one form or another. This was often seen in idealistic terms such as thinking globally, promoting world peace, or eliminating international friction.

3) Interaction with foreigners

For almost 14% internationalisation meant interaction of some kind with foreigners or foreign countries. Working abroad, increased tourism, international conferences, migrant workers and joint ventures were given as examples, though at the most basic level some saw internationalisation merely as speaking with foreigners.

4) Changing Japan

About 12% thought internationalisation involved understanding or changing one's own culture, presumably by contrast with other countries. Although some saw this as necessitating the elimination of negative cultural features, the majority wrote in terms of adopting foreign customs that might be advantageous to Japan. The focus here was inward rather than outward.

5) Anti-internationalisation

A very small percentage argued against internationalisation, equating it for the most part with Americanisation, and suggesting that Japan should speak up more for its own values. There were also several students, by way of contrast, who would not, or could not, speak up at all and gave no definition.

The students' answers emphasise the wide scope involved, for the topic not only touches on cultural, educational and international matters but social, historical and linguistic concerns too. Most of the answers hint at a "Naruhodo the World" view of internationalisation that betrays the seemingly endless fascination of Japanese with foreign ways. It is this tendency that leads to the kind of "fake" or "forced" internationalisation in which local governments compete to "internationalise" their cities with decorative English and decorative *gaijin*. Real internationalisation on the other hand, or "*honne* internationalisation" as Ratliff (1989) calls it, suggests a more profound process. "Each Japanese must internationalise himself," proclaimed a leading Japanese businessman in a newspaper interview (*Daily Yomiuri*, February 16, 1987) after returning from abroad. It might seem a nonsensical statement in linguistic terms, but in Japanese terms it makes good sense.

The Legacy of Insularity

In 1984 the English writer Alan Booth, now sadly deceased, walked the length of Japan and wrote a book about his journey which was incorporated into a British television programme. From Cape Soya in the north of Hokkaido to the southern tip of Kyushu, *The Roads to Sata* tells of Booth's travails the length of Japan. Here is what happened to him in the small town of Ozu.

> I had one encounter in the town: two second-year high school boys shouted at me from the other side of the road: "Hey you, are spik English? Are spik Jap'neze? Hey, you, Amerika people!" (Booth, 1987: 262)

It is an incident familiar to any *gaijin* in Japan, and it is one that highlights the problems involved in internationalisation: the attitude to foreigners; the use, or misuse, of English; and the obsession with America. Each betrays the tradition of insularity to which modern Japan is heir, and each is closely interlinked with the others.

Few other countries in the world, and certainly no other advanced country, are entering the twenty-first century with so great a burden of insularity. To begin with, most countries are not islands and relatively isolated. Nor did they maintain that their emperor was descended from a sun-goddess to rule over a chosen people. Nor did they deliberately cut themselves off from the rest of the world for two hundred years and view foreigners as hairy barbarians and cheese-smelling demons. Nor, for racial and cultural reasons, can they so easily distinguish between themselves and foreigners. Nor have they been so ruthless in excluding foreigners. In short, most countries have not entered the modern age with such an isolated, insular and inward-looking mental framework as the Japanese.

It was into this tight-knit, conformist world of black hair that Commodore Perry and his black ships sailed in 1855. Japan opened up, but not mentally. Borrowing, not exchanging, was the order of the day with slogans like "Western knowledge, Japanese spirit" indicating the desire to protect traditional Japanese thinking. Only when the Americans returned with "black rain" instead of black ships did the real opening-up of Japan begin, and only in the past forty years has the adjustment from isolation to integration been taken in earnest. Now, as everyone is all too well aware, Japan is not only the second biggest economy in the world but a prominent player on the world stage. Yet like jet-lag the delay between reality and consciousness is considerable, and the awareness of present circumstances is clearly lacking in many Japanese. For all the floods of Japanese tourists that fill the shopping-centres of the world, there are still people in Japan, it has to be remembered, who claim to have never talked to a foreigner and who are amazed at the very sight of a *gaijin.*

It is this legacy of insularity which internationalisation aims to overcome, for the term describes the historical transformation of an insular society to a cosmopolitan one. In this respect it shares certain characteristics with anti-racism: the 3,000 groups involved in "internationalising" Japan are mirrored in my own country of Britain by the numerous race relations organisations. Both causes are trying to overcome deep-rooted, often unconscious prejudices. Both seek greater tolerance and understanding in a changing world. Both confront individual prejudice and institutional discrimination. Both also have overt and covert opponents: skinheads harass coloureds in Britain, foreigners are refused entry and accommodation in Japan.

The Flawed Dichotomy

In the Japanese case it is possible to isolate three broad features characterising the legacy of insularity. The first concerns the notions of Japanese uniqueness, the second the obsession with the West/America, and the third the *gaijin* complex. All three have been extensively written about and documented (see for example Reischauer's [1970] classic *The Japanese*, which explains the phenomena in terms of excessive self-consciousness), and all three are closely interrelated, for the ideology of uniqueness is fuelled by the obsession with the West which in turn fosters the *gaijin* complex. It is the purpose of this paper to argue that this insular mindset inhibits genuine language learning and leads to the kind of noncommunication which Alan Booth faced in Ozu.

According to Dale (1986), the genre of *Nihonjinron* has produced 700 books in 30 years, a considerable testament to Japan's fascination with itself and its desperate desire to be distinctive. Most cultures have at one time or another considered themselves unique or god-appointed, but with maturity such primitive beliefs are dropped as races learn to interact on an equal basis with others. The unique aspect about Japan is that it still subscribes to its uniqueness. Listed below are some of the commonest notions deriving from this viewpoint, and, though they are rarely if ever stated in such crude terms, the assumptions behind them underlie many typical Japanese behaviour-patterns and utterances.

- Foreigners can't understand the Japanese way of thinking or fully appreciate Japanese culture
- Japanese are homogeneous and behave in a "Japanese" way
- Japanese brains work in a different way; Japanese can communicate nonverbally; Japanese can hear a wider range of insects, etc., etc.
- Japanese are innately peace-loving and sensitive to nature
- Japanese are different because they used to be farmers, not hunter-gatherers
- Foreigners can't eat certain types of Japanese food
- Japan is small, overcrowded and victimised
- Japanese is too difficult for foreigners to learn, and English is too difficult for the average Japanese

- The Japanese are so peculiar that even Japanese don't understand themselves

It would take too long to refute each of the above individually, but they are all patently flawed in one way or another. The cause of these misapprehensions, as Dale makes clear in his book, is that the Japanese worldview is based on a simple dichotomy of the West versus Japan. With the whole of the outside world equating to a monolithic West (based on America), difference from the West thus implies Japanese uniqueness. This flawed equation is in clear contravention of global realities, in which there exists a spectrum of world cultures of which Japan is merely one member and in no sense unique. Indeed, in many intercultural taxonomies Japan is classed simply as Asian, and in economic studies it is classed as developed (books like Emmot [1989] treat Japan as a straightforward economic unit).

The simplistic notion of a monolithic West is in itself a myth, since each of the countries labelled as Western has its own distinctive characteristics. Studies like the European Value Systems study group of 1982 make clear, for instance, the differences between European countries (see Furnham & Bochner, 1989). In this context it might be noted that far from being "unique," Japan in fact shares political corruption with Italy, insularity with Britain, economic efficiency with Germany, cleanliness with the Swiss, high population density with the Dutch, reserve and linguistic distinctiveness with the Finns—cultural differences are clearly relative, not absolute.

Just how pervasive the flawed dichotomy is can be seen in the misperception that Japan is a small country, a notion to which seemingly all Japanese subscribe. A glance at a map of the world shows this to be patent nonsense. Both in terms of population and size Japan is simply enormous by comparison with neighbours like Taiwan, South Korea and Hong Kong. Japan is even big by contrast with most European countries, including Britain, which is approximately a third smaller in size. When questioned about this, most Japanese claim to prove their point by stating that Japan could fit into the state of California, as if America were the sole and determining yardstick. Further evidence of this flawed thinking can be seen in Tsunoda (1985), which begins with a colour illustration of Japanese and American brain wave patterns and a caption claiming that this proves that "brain dominance patterns do differ between Japanese and *Western* people" (my italics). The book is subtitled, significantly, "Uniqueness and Universality"!

The unwillingness of Japanese to view themselves as one nation among many results in such wildly distorted sentences as this by one of my students: "Japanese eat rice, but foreigners don't eat rice." The simplistic equation of foreigner with Westerner overlooks the fact that rice is a staple diet for the majority of the world's population. Moreover, the opposition of Japan and foreigner/Westerner does not allow for the fact that most Westerners, depending on country and preference, very often do eat rice. It is this unbalanced worldview that results in the obsessive comments about Westerner's use of chopsticks and questions about *sushi* and *natto*. It also underlies the *gaijin* complex, for the nationalistic reiteration of differences in thinking and distinctiveness of custom leads many Japanese to behave in a manner that prevents meaningful interaction. Nervous giggling, inane remarks, stilted conversation and discriminatory behaviour mar such intercultural encounters, and rather than promoting fraternisation, they engender alienation.

English as an Alien Language

The legacy of insularity impinges on language teaching in Japan in several ways. The most obvious of these is the disincentive to learn that stems from the widely-held perception that just as Japanese is too difficult for foreigners, so English is too difficult for Japanese. Notions about the Japanese brain working in a different way, about the Japanese language determining behavioural responses, about the qualitative difference in absorbing the Roman alphabet as against Chinese characters, all serve to demotivate foreign language learners and justify failure. It also leads some Japanese pedagogues to maintain that communicative language teaching is not a relevant model for the Japanese language or the Japanese learning processes. At its most extreme the tendency manifests itself in the ultranationalism of books like *The Japanese Brain* which claims that foreign language learning for Japanese has a detrimental effect.

The grammar-translation and memorisation methods so popular in Japan are further evidence of the tradition of insularity, for they reflect the one-way importation of knowledge and information which characterised Japan's desire for modernisation while retaining its own identity. Clearly in an age in which Japan is the second biggest economy in the world, in which Japanese are to be found in the four corners of the globe, in which intercultural interaction is a daily fact of life, and in which Japan is expected to contribute to as well as receive from the world at large, such language teaching methods no longer correspond to present needs. "Loving English—but not well," was the heading of a *Time* article on the subject (January, 1989), reflecting the awareness internationally of the huge discrepancy between the time, energy and money invested in English teaching in Japan and the meagre results. The rote memorisation of words whose meaning is unknown; the translation of archaic and abstruse texts; parsing with no attention to meaning; predictability of language and procedure; the limiting of spoken English to repetition and prescribed patterns; grammatical exercises of puzzle-solving complexity; the use of overcorrection (see Marck, 1990 and Imamura, 1978)—that these common features of Japanese language classrooms should result in noncommunicating students could be surprising only to a culture blinkered by its own insularity.

A third manner in which the legacy of insularity acts to the detriment of language teaching is illustrated by the use of written English within

Japan. This is so widespread—on clothes, shops, posters, menus, pencil-boxes, letter-paper, television advertisements, buildings, etc.—that newcomers could be forgiven for thinking English is more a second than a foreign language in Japan. Yet it becomes soon apparent that the language is used purely for decorative rather than communicative purposes. As such it equates to the use of *gaijin* in television advertisements, for it represents not so much a foreign language as an alien language, in other words an exotic medium. This subliminal message is reinforced countless times every day, and not just through the written language.

> In Japan spoken English is often utilized in a fashion akin to background music. When English is heard in TV commercials, coffee shops, and fast food restaurants, it is meant to be appreciated without being understood. The result of this culturally accepted bombardment of noncommunicative English is probably the creation of a large number of Japanese who believe that spoken English is something that is nice to listen to and exotic, but not something "I" could learn to use every day. (Cantor, 1991, p. 33).

Conclusion

For language teaching purposes, then, it can be seen that the legacy of insularity has strong negative consequences which it behooves the teacher to combat. The teaching of English in Japan thus embraces far more than the simple imparting of an unknown code, for it also involves confronting the cultural factors which inhibit successful language learning. This entails furthering the cause of genuine, rather than fake, internationalisation. Ironically, the kind of classroom material which is most commonly thought to be "international," namely that which focuses on cultural differences between Japan and America (or "the West"), may be achieving the opposite of the effect intended, for such material only serves to reinforce the Japanese obsession with their own distinctiveness. Ogasawara (1978), for example, a textbook advisor for the Ministry of Education, advocates allotting valuable classroom time to the teaching of cultural differences such as "Both English speaking people and Japanese people eat grapes, but their ways of eating them differ. An English speaking person eats grapes whole, without peeling them or picking out the seeds." (p. 575) Quite apart from the dubious nature of the generalisation, the effect is to exacerbate separateness and heighten self-consciousness. It is pertinent to note here that for many *gaijin* the most approachable Japanese are ordinary workers and those in the countryside—in other words those least affected by the inhibiting nature of this kind of "internationalisation."

Real internationalisation, on the other hand, involves change, a far more painful process than simply learning about other cultures. In practical terms this can be most effectively pursued by the adoption of communicative language techniques which foster self-expression and the interchange of ideas and opinions. It can also be promoted in other ways, namely by the selection of classroom material that does not pander to the West-Japan dichotomy; by seeking to diminish the *gaijin* complex; by emphasising differences among Western countries and individuals; by countering assumptions that foreigner equals Westerner and that Westerner equals American; by the advocacy and promotion of non-Caucasians for English teaching positions; and by questioning the notion of Japanese homogeneity through reference to returnees, Korean Japanese, *nisei* immigrants, Ainu, *burakumin*, and the significant generation gap of recent years. Indeed, this is precisely what some commentators state should constitute the very starting point: "Intercultural learning should focus on (intra)cultural practices and meanings that are based on internal social differences such as gender, class, and regional or ethnic identity" (Buttjes, 1990, p. 57).

In this respect an effective classroom strategy is to attack stereotypes directly: "Foreigners don't eat rice: true or false." "All

Japanese like *natto*: true or false." "Japan is a relatively small country: true or false." Such topics not only serve to undermine the legacy of insularity but also provide fertile discussion points. By helping open up Japanese society in this way, language teachers can come to a renewed sense of their own worth and purpose, for language teaching in Japan surely involves more than the imparting of a social skill. It involves furthering the process of internationalisation—as if it really mattered.

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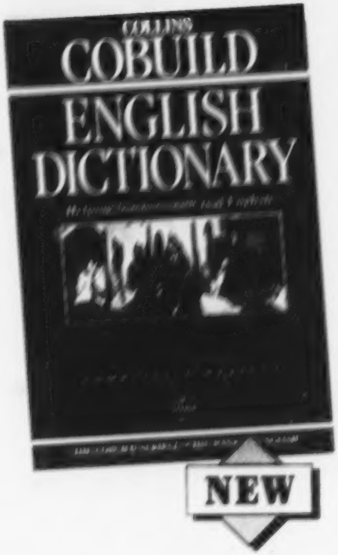
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Investigating the English Competence of Students Returned from Overseas[1]

Yuzo Kimura

Abstract

Following a brief review of recent research on students who have returned from overseas (returnees hereafter), this paper reports on an experimental research study which examines returnees' English communicative competence from multifaceted viewpoints. The subjects of 116 returnees from three different high schools participated in the project. The findings indicate that the longer they stay overseas in an English environment, the more English competence they acquire, but the degree of acquisition differs slightly among four categories of skills. The findings also indicate that the returnees' personal concerns towards their own English pronunciation affect their English writing competence.

Introduction

For the past couple of decades, returnees have been attracting the attention of not only social scientists or educators, but also linguists and EFL teachers on a global scale. For the latter group of researchers, their main interest is the interlanguage that returnees have acquired during their stay abroad. Among the empirical studies focused on their interlanguage, much attention has been paid to the language retention or attrition of returnees in the EFL as well as ESL situations. In the EFL climate, Koike (1989) reports how and in what way the English acquired overseas by returnees has been lost since returning to Japan. He describes their loss of English in two separate periods: In the first period, they start to replace English words or phrases they have forgotten by relatively easier expressions, although their native-like fluency is still prominent in their speech at this stage. In the second period, however, their English loss has advanced further into the stage wherein numbers of pauses, fillers or repetitions start to be observed. In ESL domains, Olshtain (1989), for example, concentrates on the attrition in English in an environment where Hebrew is the dominant language. Using data collected from her young subjects, she explains the susceptibility to attrition by focusing on four main typological features significantly different between English and Hebrew, i.e., word order, the use of gender, the use of phrasal verbs, and the use of prepositions.

Background

In retrospect, as Japan has played a more and more crucial role as a reliable leader in the global economy, the recent decade has witnessed a steady increase in the number of Japanese students abroad coming back to the Japanese educational system due to the growing number of families staying worldwide. The phenomenon has created a featured trend in the domestic educational arena today, where a number of special curricula have been made available to returnees in order for them to make a smooth readjustment to the mainstream of Japanese secondary schools. Among empirical studies regarding returnees, what interests the author the most are the ones which have started to emerge comparatively recently for the purpose of assessing their English ability in order for teachers to apply the results in their teaching. One early fundamental research in this line is Ohishi (1981) who reports the results of multi-site survey research regarding the impressions of junior high school returnees to English language education back in Japan. Several stimulating findings have emerged from his results. From a pedagogical perspective, it is worth pointing out here that 60% of his subjects showed disappointment in the everyday English class due to the great discrepancy between their outstanding English competence and what is actually being taught in the class; for them there is almost no chance to show their English communicative competence in the class where grammatical aspects of the English language tend to be the primary target of teaching. Recently Oku (1994) conducted a survey research combined with a post-hoc grammar test. While his subjects—9 returnees—showed the most lack of confidence in the field of tense/aspect, his post-hoc grammar test for 77 returnees and 122 nonreturnees revealed that eight items were statistically significant out of forty tense/aspect questions, leaving open the question of the general application of the results to the actual teaching context.

Each year since 1985, over 10,000 students have returned to Japan (the Ministry of Education, 1993) and no reverse of this upward trend can be expected due to the persistent expansion of Japan's economic and scientific interests abroad. However, studies in this area are relatively new and it should be pointed out that very few studies have been conducted so far with regard to the assessment of the English competence of high school returnees on a multi-site basis, although we can easily predict that more students will return to the Japanese secondary school system in the future.

The Study

To provide one straightforward implication for teachers engaged in teaching returnees in Japanese high schools, the present research covered areas in which these teachers may be the most interested. Firstly, we must investigate what aspects of interlanguage differ between returnees and nonreturnees. This will be reported on elsewhere (Kimura, in press) and with results that suggest that some aspects of language written and spoken by returnees are extremely native-like in comparison with nonreturnees, while others contain lots of mistakes similar to those of nonreturnees. Setting aside these findings, the next questions to be answered are the ones concerning only the group of returnees.

With a four-year experience of teaching returnees, the present researcher, like other teachers in actual settings of teaching returnees, has entertained particular questions about their communicative competence. Is it true that returnees who spent longer abroad have higher competence? If some students left Japan at the age of, say, three, and others left at nine, is there any significant difference between these groups in terms of their English competence? What about after their return to Japan? Does the time elapsed after their return to Japan affect their communicative competence? The present researcher is also very much interested in their English pronunciation in the class. When teaching them, I have always held an intuitive impression that those who hesitate to show off their native-like English pronunciation acquired in an English speaking environment may have comparatively low communicative competence in English. To investigate these issues, the following research questions were addressed:

#1. How do the factors below reflect upon the communicative competence of returnees?

a) the age they left home; b) the period they spent abroad; c) the time elapsed since they came back home.

#2. How do returnees' psychological experiences abroad and at home correlate with their communicative competence?

Method

Subjects and Design

The research reported in this paper has been multi-site, experimental in nature, the subjects being 116 returnees from three different institutions. Of these, schools 1 and 2 are public high schools and school 3 is in a private setting.[2]

In this study, subjects' English communicative competence was measured in four individual skill areas; listening, reading, writing and speaking.

Table 1. Subjects

	1st yr.	2nd yr.	3rd yr.	Total
School 1	7	9	6	22
School 2	2	8	8	18
School 3	76	-	-	76

For measuring listening and reading competence, listening and reading comprehension of the Secondary Level of English Proficiency [SLEP] Test by ETS was administered. Speaking and writing competence were measured by the spoken and written recall of a 250-word passage about television and our life style adapted from the 2nd grade STEP test of spring 1993 (see Appendix 1). In the administration of written and spoken recall, subjects were given around 45-50 minutes to complete both written and spoken recall: 10 minutes reading, 15 minutes recall, 3 minutes rereading and 10-20 minutes retelling onto the tape.

Measures

Except for the listening and reading comprehension both of which are measured simply by scoring the SLEP test, various kinds of measures have been adopted in the present study to rate subjects' vocabulary, fluency, accuracy and give a holistic impression of writing and speaking competence.

For writing competence: a) Error analysis (accuracy measure), b) Type-token ratio [TTR] (vocabulary measure), c) Text length [TL] (fluency measure), d) Mean T-unit length [#words/T-unit] (fluency measure), e) Mean error-free T-unit length [#words/EFT] (accuracy measure), f) Total # of words in EFTs (fluency and accuracy measure), g) Error-free T-units/T-units ratio [#EFT/#T-unit] (accuracy measure), and h) Holistic evaluation. For speaking competence: i) Error analysis (accuracy measure), j) TTR (vocabulary measure), k) Mean c-unit length (fluency measure) and l) Grammatically error-free c-unit / c-units ratio (accuracy measure). Of these, d), e) and f) are based upon strong results in the series of empirical studies on the T-unit analyses (Hirano 1990, 1991). As for h), the 6-point scale system developed to score the Test of Written English (TWE) portion of the TOEFL was applied in order to measure the holistic impressions. This guideline has been carefully designed to maintain its validity and reliability and has been well developed into its present forms (see Kroll, 1991). It is also introduced as a reliable manual in measuring written discourse from the holistic viewpoint in empirical studies on second language acquisition such as Carson, Carrel, Silberstein, Kroll, and Kuehn (1990). Items k) and l) were chosen after careful consideration of the validity and reliability pf the c-unit. Originally designed by Duff (1986), this index has been applied to the analysis of spoken language in empirical studies such as Ushimaru (1992).

Scoring

All the papers of the SLEP test were scored mechanically by the present researcher. Regarding errors in written and spoken recalls, two native speakers of English analyzed them, following the framework described by Hirano (1981). The raters were selected according to the following criteria: (a) They have to be familiar with checking academic English writing and (b) they have to be sophisticated about language usage. Both of the raters are teaching English at tertiary level in Japan. Interrater reliability for the two raters in the overall error ratio of writing recall and in holistic impression was .963 and .896 respectively.

When counting T-units and c-units, the present researcher paid very careful attention to achieving consistent results by following the criteria outlined below:

#1 A coordinate sentence with its structure of "SV and SV." is counted as 2 T-units. If the coordinators allow the ellipsis of the subject of the clause (e.g. "SV and V."), it is counted as 1 T-unit.

#2 One-word utterances are counted as 1 T-unit.

#3 An error-free T-unit is regarded as a T-unit without any morphological or syntactic errors. Spelling and punctuation mistakes are not counted as errors which degrade T-unit.

#4 Because of the characteristics of spoken language pointed out by Bygate (1988), fillers (e.g. umm... ahh... well) were excluded as counting as c-units and repetitions were counted as 1 c-unit.

Data Analysis

For T-unit analysis, all the written and spoken recalls were inputted on computer software called JGAWK which automatically counts almost all the necessary indices such as TTR, TL, mean T-unit length, mean error-free T-unit length, total number of words in EFTs, EFT ratio. Dependent variables and independent variables for research question #1 are described in Table 2 and 3 respectively. Of the independent variables, AG was divided into three groups; by 3 years old, by 7 years old, and over 7 years. These groupings were made for the same reason Hayashi (1989) gives: 3 is the year when children's bilingual

Table 2. Independent variables

Returnees' age when they left home [AG]
Years returnees stayed overseas [YRS]
Time elapsed since returnees came back home [TM]

Table 3. Dependent variables

a) SLEP listening score
b) SLEP reading score
c) Writing error ratio
d) Writing TL
e) Writing TTR
f) #words/T-unit
g) #words/EFT
h) #EFTs/#T-units
i) Writing TWE score
j) Speaking error ratio
k) Speaking TTR
l) #words/c-unit
m) #EFCs/c-unit

mechanism starts to be constructed; 7 is the year when the construction of their bilingual mechanism is completed. Likewise, YRS was divided into five groups; less than 1 year, less than 4 years, less than 7 years, less than 10 years and over 10 years. TM was divided into six groups; less than 1 year, less than 3 years, less than 5 years, less than 7 years, less than 9 years and over 9 years. One-way ANOVA (Analysis of Variance of means) and post-hoc analysis of multiple range test (Tukey-HSD method) were performed in order to see the differences among the means of dependent variables according to these independent variables.

For research question #2, a questionnaire (see Appendix 2) was conducted. Returnees were given seven questions, each of which contains possible responses ranging from 1 ("strongly agree" or actual figure) to 5 ("never agree" or actual figure). Pearson Correlation was performed to see how the mean results of the returnees' responses to the individual items of the questionnaire are correlated with the indices shown in Table 4.

Table 4. Indices for Correlation

a) SLEP total score	d) #EFTs/#T-unit	g) #words/#c-unit
b) Writing TTR	e) #words/#EFT	h) #EFc-unit/#c-unit
c) # words/T-unit	f) Speaking TTR	

Results

One-way ANOVAs by school for the three groups indicate no significant difference in their English proficiency level as measured by the SLEP test: F(2, 112)=.028 (p=.972, n.s.)

Results of one-way ANOVAs and post-hoc analyses of Tukey-HSD test by years returnees stayed overseas are listed in Table 5.

Table 5. One-way ANOVAs and post-hoc analysis for years returnees stayed overseas

Significant dependent variables	F ratio	Post-hoc analysis	
SLEP listening score	14.24***	$x < 1$ vs. $1 \leq x < 4$	*
		$x < 1$ vs. $4 \leq x < 7$	*
		$x < 1$ vs. $7 \leq x < 10$	*
		$x < 1$ vs. $10 \leq x$	*
		$1 \leq x < 4$ vs. $4 \leq x < 7$	*
		$1 \leq x < 4$ vs. $7 \leq x < 10$	*
		$1 \leq x < 4$ vs. $10 \leq x$	*
		$4 \leq x < 7$ vs. $7 \leq x < 10$	n.s.
		$4 \leq x < 7$ vs. $10 \leq x$	n.s.
		$7 \leq x < 10$ vs. $10 \leq x$	n.s.
SLEP reading score	7.59***	$x < 1$ vs. $1 \leq x < 4$	n.s.
		$x < 1$ vs. $4 \leq x < 7$	*
		$x < 1$ vs. $7 \leq x < 10$	*
		$x < 1$ vs. $10 \leq x < 4$	*
		$1 \leq x < 4$ vs. $4 \leq x < 7$	*
		$1 \leq x < 4$ vs. $7 \leq x < 10$	n.s.
		$1 \leq x < 4$ vs. $10 \leq x$	*
		$4 \leq x < 7$ vs. $7 \leq x < 10$	n.s.
		$4 \leq x < 7$ vs. $10 \leq x$	n.s.
		$7 \leq x < 10$ vs. $10 \leq x$	n.s.
Writing error ratio	3.45*	$x < 1$ vs. $1 \leq x < 4$	n.s.
		$x < 1$ vs. $4 \leq x < 7$	n.s.
		$x < 1$ vs. $7 \leq x < 10$	n.s.
		$x < 1$ vs. $10 \leq x < 4$	n.s.
		$1 \leq x < 4$ vs. $4 \leq x < 7$	n.s.
		$1 \leq x < 4$ vs. $7 \leq x < 10$	n.s.
		$1 \leq x < 4$ vs. $10 \leq x$	*

		$4 \leq x < 7$ vs. $7 \leq x < 10$ n.s.
		$4 \leq x < 7$ vs. $10 \leq x$ n.s.
		$7 \leq x < 10$ vs. $10 \leq x$ n.s.
Writing TL	3.14*	$x < 1$ vs. $1 \leq x < 4$ n.s.
		$x < 1$ vs. $4 \leq x < 7$ n.s.
		$x < 1$ vs. $7 \leq x < 10$ n.s.
		$x < 1$ vs. $10 \leq x < 4$ n.s.
		$1 \leq x < 4$ vs. $4 \leq x < 7$ n.s.
		$1 \leq x < 4$ vs. $7 \leq x < 10$ *
		$1 \leq x < 4$ vs. $10 \leq x$ n.s.
		$4 \leq x < 7$ vs. $7 \leq x < 10$ n.s.
		$4 \leq x < 7$ vs. $10 \leq x$ n.s.
		$7 \leq x < 10$ vs. $10 \leq x$ n.s.
#words/T-unit	3.21*	n.s.
#EFTs/#T-unit	2.70*	n.s.
Speaking error ratio	3.39*	$x < 1$ vs. $1 \leq x < 4$ n.s.
		$x < 1$ vs. $4 \leq x < 7$ n.s.
		$x < 1$ vs. $7 \leq x < 10$ n.s.
		$x < 1$ vs. $10 \leq x < 4$ n.s.
		$1 \leq x < 4$ vs. $4 \leq x < 7$ n.s.
		$1 \leq x < 4$ vs. $7 \leq x < 10$ n.s.
		$1 \leq x < 4$ vs. $10 \leq x$ *
		$4 \leq x < 7$ vs. $7 \leq x < 10$ n.s.
		$4 \leq x < 7$ vs. $10 \leq x$ n.s.
		$7 \leq x < 10$ vs. $10 \leq x$ n.s.

* $p < .05$ *** $p < .001$

These results tell us that in listening and reading, returnees who stayed abroad longer show statistically different scores at .001 level than those who stayed shorter terms. Likewise, an HSD test also reveals that many groups of returnees who spent a comparatively longer period overseas get statistically higher scores at .05 level than those who stayed shorter terms. It is quite interesting to point out here, however, that unlike listening and reading, F ratios in writing and speaking are significant only at .05 level, suggesting that neither writing nor speaking seem to be straightforwardly affected no matter how long returnees live outside the country. A striking result to be pointed out here is that for both AG and TM, neither of these were statistically significant with any dependent variables. Except for AG, these results coincide with Hayashi (1989), in which her subjects' ability in using Japanese parts of speech didn't show any significance by either AG, YRS, or TM.

Table 6 shows the results of the Pearson Correlation Coefficients.

Table 6. Pearson Correlation Coefficients

Question item #	Measures	r	p
3	SLEP score	.252	< .01
3	#words/T-unit	.257	< .01
6	#words/T-unit	-.221	< .05
7	#words/T-unit	.210	< .01

This table indicates that 1) returnees who feel they can manipulate English more easily than Japanese on returning to Japan tend to have higher scores in the SLEP test and also be fluent in writing, 2) returnees who think they could understand better if the class were conducted in English tend to be fluent in writing, and 3) returnees who have tried to readjust their English pronunciation acquired abroad to a Japanese form in the classroom in Japan tend *not* to be fluent in writing.

Discussion

The results indicate that neither AG nor TM showed any significance with any measures. One possible explanation for the former result might be that the way in which the subjects were divided by age did not put subjects with different characteristics in different groups, and if different divisions had been chosen, significant differences might have been found. For the latter results, the largest possibility would be that some returnees in the present study may have been deliberately concentrating on studying English in order to retain the language they acquired abroad. Others may have been attending retention classes after they returned home. One English teacher's comment supports this view. From her experience as a returnee who spent three years in the United States, she says that, for returnees, the language they acquired abroad is their last resort for their future, and their motivation to maintain or improve their English is remarkably high. Further investigation should be conducted into their motivation and extra-curricular experience of English language retention classes.

Results also indicate that listening and reading competence were more straightforwardly affected by the length of their stay overseas than their writing or speaking competence was. This result supports our intuitive prediction: Leaving Japan when young and being in an English-speaking environment, they would first understand English through listening, and then reading. After spending a certain period of time acquiring these covert language skills, they would start to acquire overt language skills, i.e., writing and speaking. Therefore, some may reach this overt (or productive) acquisition level, but others may fail to do so and return to Japan. As for their pronunciation, teachers should be careful of their classroom management so as not to create a classroom atmosphere wherein returnees may be discriminated against by other students in the class when pronouncing English in a native fashion.

Conclusion

The data from this study suggests that 1) the longer returnees stay in an English-speaking environment, the more they tend to acquire listening and reading competence. In comparison with these two skill domains, writing and speaking competence seem to be less affected by the period of stay outside of the country; 2) returnees who feel it easier to think in English than in Japanese, and who do not mind demonstrating their native-like pronunciation tend to have higher competence. However, this study is exploratory in nature and raises several boundaries and new questions. In particular, we need to 1) examine their experience of extra-curricular retention classes outside their schools and 2) learn how to measure their semantic maturity more carefully by some reliable measures.

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Appendix 1

Television and Changing Life Style

Studies have shown that since the 1950s television is gaining popularity in society and has had more effect than any other technological development in this century on the life style of people. For the first time ever, it is not the parents, church or school, but a machine that gives citizens most of their stories, information, values and entertainment.

Television has changed family life, eating patterns, how we think, feel, dress, the things we buy and the things we do with our free time. One study in the United States found that 60% of the families changed their sleeping pattern because of television; 55% changed their mealtime patterns; and 78% used television as an electric baby-sitter. Another person found more than half of all elementary school children watched television while eating their evening meal. And even more watched while they were doing their homework.

In 1972, one researcher asked those who have a television and those who don't to fill out diaries about their activities over a 24 hour period. He found the activities that most frequently decreased among those who have television were, (1) sleep, (2) social parties, (3) outdoor leisure activities, (4) conversation, (5) household care, and (6) newspaper reading.

More surprisingly, engineers in some large city areas have had to design city water systems to adjust to the decreased water pressure caused by heavy toilet use during prime-time commercials. In analyzing these findings, the researcher said, "Television has a greater influence on the structure of daily life than any other innovation in this century."

Appendix 2

Questionnaire on five point scale

1 I feel my character has become more positive and active since I began to stay abroad and live in an English environment.
1) strongly agree 2) agree 3) undecided 4) disagree
5) strongly disagree
2 I started to think in English about _________ after I moved abroad.
1) 6 months 2) 9 months 3) 1 year 4) 1.5 years 5) over 2 years
3 I felt it was easier to manipulate English when I came back home.
1) strongly agree 2) agree 3) undecided 4) disagree
5) strongly disagree
4 I feel I started to forget English ___________ after I came back home.
1) 6 months 2) 9 months 3) 1 year 4) 1.5 years 5) over 2 years
5 I feel more comfortable learning abroad than in Japan.
1) strongly agree 2) agree 3) undecided 4) disagree
5) strongly disagree
6 In retrospect, I think I can learn English better if the class is conducted ___________.
1) all in English 2) mostly in English but partly in Japanese
3) undecided 4) mostly Japanese but partly in English
5) all in Japanese
7 I have frequently tried to readjust my English pronunciation to the Japanese way in the class.
1) strongly agree 2) agree 3) undecided 4) disagree
5) strongly disagree

Notes

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[2] In this study returnees participated under the following definitions:

a) Students who stayed over a year abroad and enrolled in a local state school where English is spoken as a first language.

b) Students who stayed abroad where English is not a first language and enrolled in an international school where English is a medium of communication.

The Communication Competence of the Japanese Observed by American Students Staying in Japan

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Abstract

In the educational field of foreign languages, it has recently become important to develop "communication competence" in Japan. In this paper, we have reviewed literature related to communication competence, particularly from the point of view of interpersonal communication. We have also surveyed Americans in Japan to learn their impressions of the communication competence of Japanese speakers of English.

The Purpose of the Study

In the educational field of foreign languages, it has recently become important to develop and foster "communication competence" in Japan. Although the study of "communication competence" is very active in America, researchers and instructors have not agreed with the established concepts and/or skills. In Japan, on the other hand, the term "communication competence" is often used as a synonym with "competence in English conversation." It can be safely said that the academic theorization of Japanese scholars is not advanced in comparison with that of American scholars. In addition, Japanese are considered to be inferior to the citizens from other countries in communication competence. Nevertheless, the current level of communicaton competence has not been clarified.

In this paper, the literature review was made at the beginning concerning communicative/communication competence in America to recognize the definition of competence and the trend of its research. *Communicative competence* is a term mainly used in linguistics and foreign language instruction. Nagara, Chino and Nakanishi (1989) defined communicative competence as "the ability to reply adequately by dealing with any variations occurred in the verbal act and understanding the intention of others in the context." On the other hand, *communication competence* is chiefly used in the study of interpersonal communication. As Wieman (1977) pointed out, communication competence is generally interpreted as: "the ability of an interactant to choose among available communication behaviors so that he may successfully accomplish his own interpersonal goals during an encounter while maintaining the face and line of his fellow interactants within the constraints of his situation." From this study, the approach to interpersonal communication has been selected and used. The purpose of this research is to clarify one of the aspects of Japanese communication competence on the assumption that communication competence is judged by the impression generated through interpersonal relationships.

A survey concerning the actions of communication competence was made by distributing questionnaire forms and asking American college students staying in Japan about their impression of the Japanese. On the basis of the results of the survey, some suggestions will be made to develop communication competence by bringing out those items particularly undervalued. At the same time, a discussion will also be made whether the theories of Western communication competence can be applied to the Japanese.

Literature Review

Many scholars in various fields have been attempting studies and research on communicative/communication competence. The notion of "competence" originated in the research on how competently an individual could behave in society, or what is called "social competence." Since then, several kinds of terminology have been utilized: "linguistic competence," "interpersonal competence" and "environmental competence." At present, many fields of study have been focusing on this subject, such as linguistics, sociology, psychology, medical science, management, law, etc. In this way, the study of competence is expanding with increasing speed. In our daily life, where communication is an everyday experience, communication competence is the subject to pursue urgently.

One of the reasons why the study of competence includes such complex aspects is that the definition of communication also covers such a large area. For instance, Dance and Larson (1976) proposed 126 definitions by classifying them into several categories: definitions centered on only languages, ones indicating process, stimulus and response theory, etc. Therefore, communication competence has a variety of approaches and perspectives depending on the interpretation of communication. Though it is almost impossible to refer to all of them, some of the main studies on competence are summarized as follows.

First, the study of communicative competence started in the early 1970s. This was stimulated by the assertion that, in language instruction, students should not only learn vocabulary and grammar, but also obtain the ability to communicate adequately according to context and occasion. Although researchers have attempted to define the term from different perspectives, they have agreed that communicative competence should not be limited to the ability to produce grammatically correct sentences. Hymes (1972) focused on the language in actual performance by expanding the area of competence from traditional linguistic perspectives to social linguistic ones which take communication into consideration. Since then, Canale and Swain (1980) proposed more detailed elements that consist of four components as follows:

(1) grammatical competence
(2) sociolinguistic competence
(3) discourse competence
(4) strategic competence

When one sends a message with verbal and nonverbal codes (such as the tone and pitch of voice, poses, eye contact, distance, face expression, gestures, etc.), a receiver possibly interprets the message differently from what was actually uttered. This is because all the symbolic behaviors of verbal messages as well as nonverbal ones, to some extent, influence the meaning of messages in interpersonal relationships. Therefore, in the study of interpersonal communication, communication competence is called "the ability to develop and maintain a sound interpersonal relationship and to fulfill his/her own goal in a sound interpersonal relationship." Wieman, who developed the study of interpersonal competence in 1977, defined communication competence as the ability to select "the most appropriate actions" from all communication actions and the ability to attain a person's goal in interpersonal relations by respecting a partner's position depending on the situation.

The interpersonal approach has been widely adapted. Although linguistic skill was considered as the principal objective in intercultural adaptation, the theory of interpersonal approach is applied such as display of respect, empathy, interaction management and tolerance for ambiguity. As far as medical communication is concerned, it is a matter of competence in interpersonal relationships to effectively render psychological support to the patients as well as informed consent.

In the process of communication, there is a sender and receiver of messages. In the study of competence, there are many cases of research centered on the senders. However, Spitzberg and Cupach (1984) proposed a receiver-oriented assumption, stating that "competence is an interpersonal impression." According to this theory, competence is always perceived by a receiver and the acts of a sender are subject to the judgment of a receiver. What kind of communication behaviors do people perceive to be competent? Pavitt and Haight (1986) tried to answer this question. They stated that everybody places competence criteria on the recognition level and attempts to assume competence by referring communication behaviors to this reference. This reference is formed by culture and experience. For instance, if an act to laugh quite often was evaluated in the past as an ideal communicator, we judge a person who laughs often to be competent when we meet him/her. In addition, outlook attractiveness depends on the impression of a receiver and competence is also affected by appearance (Duran & Kelly, 1988).

In the comparative study with Americans, many scholars reported the results of the survey concerning Japanese communication competence that Japanese are inferior to Americans in competence (Matsufuji, 1994; Singhal & Nagao, 1993; Thompson & Ishii, 1990). However, as long as we use the survey method developed in the United States, the scale is made to reflect American competence, and consequently, it is not proper to adapt the scale itself to the Japanese. If we assume that competence is rooted in culture, we need research in an individual culture or by means of an emic approach (Takai & Ota, 1994; Nishida, 1985).

Methods

The Questionnaire

Up to now, there have been few studies on the communication competence of the Japanese, and the current situation is not clear. Some research focuses on the competence of senders, and there is no research or survey concerning what impression the receivers have. In this survey, two questions are set up at the beginning as follows.

RQ1a: What kinds of impression do Americans have toward Japanese communication competence?

RQ1b: What items about the Japanese communication competence are undervalued by the Americans?

Research in the past focused mainly on US-Japan comparison. There is little research that has been discussed from an emic point of view. Therefore, the additional questions were prepared as follows.

RQ2a: What cultural backgrounds are the undervalued items derived from? Then, is it a legitimate argument that Japanese are inferior to Americans in terms of communication competence?

RQ2b: How can one improve the undervalued items, if necessary?

Process

Martin and Hammer (1989) conducted a survey inquiring into Americans' impression of Japanese communication. They raised open-ended questions investigating what behaviors are associated with impressions of communication competence for self and other. As a result, 68 kinds of behaviors were proposed. They are classified into four categories to clarify those behaviors that create the dimensions of communication competence. These categories are nonverbal behaviors, verbal behaviors (topic/content behavior), conversational management behavior and communicative function. In this paper, the top five items for each category were selected from the behaviors based on their survey results and the final questionnaire form consisting of 20 items was made.

The Likert scale was applied to the 20 questions, and every respondent was requested to express the impression for each communicative behavior by marking one out of five levels ranging from 1 to 5. (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly agree)

In May 1994, the questionnaire was distributed to 180 foreign students studying at the Kansai University of Foreign Studies (Kansai Gaidai). Eighty-eight students replied within 10 days. Only American students were selected from the responses, totaling 62 students who are the actual respondents.

Respondents

Forty-five percent of the students were male (n=28) and 55% were female (n=34). Thirty-four percent of the students were younger than 21 years of age (n=21), 56% were between 21 and 23 years old (n=35), 6% were between 24 and 26 (n=4), 3% were over 27. This means 90% of the students were younger than 23 years old. Six percent of the students were sophomores (n=4), 58% were juniors (n=36), 32% were seniors (n=20), and 3% were graduate students (n=2). Forty-seven percent had been in Japan 1 to 6 months (n=29), and 52% had been in Japan 7 to 12 months (n=32). Only one student had been in Japan more than one year. All the respondents said they had Japanese friends, and 53% (n=33) of them responded that their friends were very intimate or friendly. Thirty-two percent (n=20) of them knew their Japanese friends superficially, and 15% (n=9) of them knew their Japanese friends a little or didn't know them at all.

Analysis

After calculating the mean of the 5-point scale for each item of the questions, comparisons were made. In addition, the means for the four categories were determined, and comparisons were also made.

Results

The items evaluated most highly are as follows.

1. He/She listens carefully. M=4.4
3. He/She smiles. M=4.4
4. He/She pays close attention. M=4.4
16. He/She shows interest. M=4.5
17. He/She is friendly. M=4.6
18. He/She is polite. M=4.5

The items receiving the lowest evaluations were as follows.

5. He/She uses gestures. M=3.2
9. He/She compares countries/cultures. M=3.5
19. He/She does the same thing you do. M=3.2

The mean total is 4.0, and the following 5 items were above the mean, in addition to the items shown earlier.

8. He/She shares information about his/her own country/culture. M=4.2
10. He/She offers friendship/extends invitations. M=4.2
13. He/She asks questions. M=4.2
14. He/She speaks clearly. M=4.1
15. He/She answers the questions. M=4.2

The items below the mean are as follows.

2. He/She uses direct eye contact. M=3.9
6. He/She shares information about himself/herself. M=3.7
7. He/She seeks topics of mutual interest. M=3.9
11. He/She asks questions about others. M=3.8
12. He/She asks questions about others' country. M=3.8
20. He/She makes others feel comfortable. M=3.9

Finally, if the means are collapsed into four categories, there is not much difference among the categories, as indicated below.

Nonverbal behavior (M=4.1)
Verbal behavior (M=3.9)
Conversational management behavior (M=4.0)
Communicative function (M=4.1)

To be more precise, the evaluation of verbal behavior is the lowest and that of communicative function is the highest. However, the difference between the two groups is only 0.2 points.

Discussion

The purpose of this research was to find out what impressions Americans might have concerning the communication competence of the Japanese. As a result of the survey, it was revealed that the Americans have a variety of impressions about the Japanese. For instance, the Japanese pay attention, show interest with a smile, appear friendly and listen very carefully. The Americans feel, however, that the Japanese lack gestures, do not talk about their culture for comparison's sake and do not do the same things together with the Americans.

Such behaviors as showing interest with a smile and listening very carefully seem to be very polite. On the other hand, such behaviors as sharing information about culture and doing the same things accompany the positive behaviors to deepen interpersonal relationships. Therefore, the communicative behavior of the Japanese can be briefly expressed as "they are kind, but don't take a positive attitude." In other words, they are contacting the Americans with a sociable attitude, but they never apply communication behaviors to deepening interpersonal relationships. This coincides with "the survey on the Japanese internationalization" conducted by Asian exchange students in 1993.

One of the reasons will be that the Japanese tend to discriminate between in-group and out-group. The Japanese like to settle down in one place, and it takes them a great deal of time to establish human relationships. This indicates a typical contrast with Americans who often move from one place to another. It takes much more time until out-group members become in-group members in Japan. However hard the American students try to establish a close friendship, the Japanese students treat them as visiting guests and contact them as out-group members. Consequently, communicative behaviors become very conservative. In the culture which encourages differentiation of in-group and out-group, people select communicative behaviors depending on the group to which they belong (Yum, 1988; Triandis, 1986).

Second, communication apprehension must be considered. McCroskey, Gudykunst and Nishida (1985) pointed out that Japanese students have a very high communication apprehension both in Japanese and English languages. This communication apprehension results in silence and negative thinking about communication and interpersonal relations.

Furthermore, it should be revealed that the image Japanese have toward Americans is not free from an inferiority complex, deriving from the historical background (Inamoto, 1987). The Japanese tend to contact others in accordance with the rules of a vertical or hierarchical society. As this behavior is mixed up with an inferiority complex and communication apprehension, the Japanese may take a negative, hesitating and modest attitude toward Americans.

Rhetorical sensitivity is also considered as the third reason. Those three questions, such as "compares countries/cultures," "asks questions about others," and "asks questions about others' country," may sometimes touch on sensitive problems depending on the contents. The Japanese tend to avoid all risks which, by asking some questions, may make the topics boring or reveal ignorance of others. In this sense, keeping away from the direct expressions, they like to use indirect, vague and informal expressions. They are eventually thought to lack the will to deepen interpersonal relations with their partners by asking more actively. This shows a good contrast with the communication style of the Americans, who always try to know more about their partners by making the most of a direct verbal strategy.

As explored above, those undervalued items concerning Japanese communication competence were clarified. It is too naive, however, to conclude that the Japanese are simply inferior to the Americans, because all the causes seem to be derived from the Japanese culture. In fact, 67% of American students said "I don't know" or "I don't think so" to the question asking if they think that Japanese people in general are less competent for communicative behaviors in comparison to the people of their home country. Even five students mentioned, "It is not a matter of comparing ability; only the style of communication is different." This probably indicates that those respondents are more familiar with the Japanese culture than Americans in general. Wiseman, Hammer and Nishida (1989) reported that there exists a correlation between cultural knowledge and communication competence. It is necessary to develop an environment which raises the awareness of the Japanese way of communication by introducing Japanese culture abroad. It would be the responsibility of the Japanese themselves.

Flexibility is an important element which leads to successful communication. As Phelps and Snavely (1979) illustrated that communicative competence is enhanced by giving versatility to communication behaviors, it will be necessary for the Japanese to try to improve the communicative behaviors of those items receiving low evaluations. Those nonverbal behaviors which were evaluated negatively in this survey, such as "no use of eye contact" and "few gestures," are unconsciously being performed in daily communicative behavior. However, considering more than 60% of all the messages are sent nonverbally, it will become very important in the intercultural context to efficiently use gestures and eye contact. This is because gestures usually function as a supplement, replacement and emphasis for verbal messages. Eye contact shows sincerity in American society. In the field of communication education, much more attention should be paid to the function of nonverbal messages and the study of the meanings created by culture.

Previously, it has been discussed that the Japanese have high communication apprehension. Menzel and Carrell (1994) pointed out that communication apprehension is inversely proportional to the amount of time for preparation. The longer the preparation time is, the more the communication apprehension decreases. If the basic training using simulation is given to only a classmate group or a student group with the help of foreign teachers and students, it will help the Japanese decrease communication apprehension in the actual communicative behaviors. Recently, since foreign teachers and students have increased in number, it will be beneficial for the Japanese to have many chances to communicate with them in the field of education. The more time they have to communicate with foreigners, the less communication apprehension they may have even when they leave their classroom.

It is also very important for the Japanese to get rid of the inferiority complex in relation to Americans. It is worth learning where this inferiority complex comes from by studying the history of US-Japan relations. As Japan has recently become a superpower, the Japanese should not regard themselves as "in-group" and treat Americans as "out-group." This kind of discrimination should no longer be allowed in international society. The first step to establishing an equal interpersonal relationship would be to develop the items evaluated negatively, which includes self-disclosure. Human relationship can be developed through interaction between sending and receiving information about self and other. Training in self-disclosure and asking questions is urgently needed.

Conclusion

As discussed above and judged from the analysis of the items evaluated negatively by Americans, the communication competence of the Japanese seems to be rooted in Japanese culture itself. Therefore, it is unreasonable to judge Japanese competence by the American scale especially developed for Americans. For example, eye contact in Japanese communication may have a negative factor, although that of Americans has a different quality. Therefore, it is almost impossible that the conceptualization of the American competence can be automatically applied to the Japanese. However, those items evaluated highly, such as smiling, friendship, politeness and mutual interest, could possibly be the essential elements for human communication regardless of the type of culture. Although communication competence in every culture differs, there seems to exist a universal element.

As far as intercultural context is concerned, the Japanese should not stick to their own way of communication, but should try to adapt to the communication styles of a partner. In this survey, several implications to improve Japanese communication competence were attempted with regards to US-Japan communication. The methodology, however, must wait for future discussion. Furthermore, it is an urgent matter for the Japanese to develop communication competence which leads to successful communication not only with Americans but also Asians and people from other developing countries because Japan is currently expected to contribute to those countries.

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Conversational Analysis: Connectives in Simplified Speech

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Abstract

This study investigates the functions of connective words in English conversation between students and teachers. Data are drawn from six videotaped conversations between pairs of Japanese students, with support from English teachers. The analysis of the functions of frequently used connectives (*OK*, *and*, *so*, and *oh*) shows a certain pattern in the way teachers and students speak English. *OK* is used most frequently by teachers and appears most often in the transition between topics, especially to mark the conclusion of a topic. *And* is heavily used by students and most often marks continuation of a topic. *So* is tactfully used most often for prodding by teachers. *Oh* is most commonly used to mark receipt of new information and recognition of old information. These findings are helpful in teaching conversational management skills and promoting active communication roles in the language classes.

Introduction

Much attention has been given to the role of connective words in discourse in recent studies (e.g., Schiffrin, 1987; Schourup & Waida, 1988; Tannen, 1989). Our previous studies (Tabuki, Kizaki, & Shimatani 1990; Tabuki, Shimatani, & Kizaki, 1990) suggest that teachers first set up a friendly situation and then encourage nonnative beginner-level students to participate in the ongoing conversation by using some simple connectives. Tabuki and Shimatani (1993) investigate the frequently used connectives (*OK*, *and*, *so*, and *oh*) and isolate their functions for conversational management in simplified speech. In this paper, we reorganize our previous findings and suggest their possible application to language teaching.

Data Collection and Analysis

Our data consist of six videotaped English sessions between pairs of Japanese students, with support provided by both native and nonnative English teachers. Five pairs of Japanese students, three male/male pairs, one male/female pair and one female/female pair, attended the sessions. The ten students still had low-level verbal skills. Both native and nonnative teachers of English attended the sessions to serve as helpers, not to control the conversation. Six five-minute sessions were transcribed and analyzed, following the next notations: - for short pauses; 0.1-0.6 seconds, + for long pauses; 1.0-1.9 seconds, ++ for extended pauses; 3.2-16 seconds (Brown & Yule, 1983). All turns in each session were numbered for identification.

Table 1. Total number of the connective words used

Connectives	Teachers	Students	Total
OK	7 (41.9%)	1 (1.7%)	71 (31.6%)
and	25 (15.0%)	43 (74.1%)	68 (30.2%)
so	37 (22.2%)	2 (3.4%)	39 (17.3%)
oh	21 (12.6%)	6 (10.3%)	27 (12.0%)
now	7 (4.2%)	0 (0.0%)	7 (3.1%)
or	4 (2.4%)	2 (3.4%)	6 (2.7%)
well	1 (0.6%)	2 (3.4%)	3 (1.3%)
because	1 (0.6%)	1 (1.7%)	2 (0.9%)
but	0 (0.0%)	1 (1.7%)	1 (0.4%)
then	1 (0.6%)	0 (0.0%)	1 (0.4%)
Total	167	58	225

Table 1 shows the total number of the connective words used by teachers and students in the sessions. It shows a certain pattern in the way both teachers and students talk. The teachers frequently use *OK* (41.9%) and *so* (22.2%), while the students use *and* most frequently (74.1%) and *oh* relatively often (10.3%). The focus of our discussion is put on the top four connective words on Table 1: *OK*, *and*, *so* and *oh*.

Discourse Functions of Frequently Used Connectives

The Functions of OK

OK has been traditionally considered as an adjective, adverb, verb, and noun; however, we find *OK* functions as a connective most frequently and effectively for discourse management in simplified speech. Table 2 shows the functions of *OK*.

Table 2. Functions of *OK*

Functions	Teachers	Students	Total
1. Transition (Concluding)	23	0	23 (32.4%)
2. Request for Agreement	13	0	13 (18.3%)
3. Transition (Beginning)	11	0	11 (15.5%)
4. Agreement	9	1	10 (14.1%)
5. Continuance	7	0	7 (9.9%)
6. Approval	4	0	4 (5.6%)
7. Non-connective	3	0	3 (4.2%)
Total	70	1	71

Example (1) shows *OK* as Transition (Beginning), Transition (Concluding), Request for Agreement, and Non-connective. In (1), E, a native teacher, starts a conversation with a male/female pair.

(1) 1 E: **OK** we're ready. So, um, what we'd like to do first. What's the date? It's the 5th of December, 1988, and first, could you please tell me, what's your name?
2 T: My name is Kimiko Taguchi.
3 E: **OK**, great. And what's your name?
4 S: My name is Masashi Saito.
5 E: Thanks. **OK** we're eating lunch here - and we're going to talk. So - um, first for about five minutes, let's just speak English. **OK**? - And anything is **OK**, just especially ask each other questions, answer, and talk about anything that you like. **OK**? So - um, please tell me - tell us what you like to do.

OK appears in the transition of the discourse topic. *OK* in Turn 1 is being used to start a topic at the beginning. In Turn 3 *OK* functions as concluding the short topic. By saying *OK*, E not only signals her understanding but finishes T's turn in order to ask S. The first *OK* in Turn 5 is also an example of Beginning. E utters *OK* to fill a gap before introducing a new topic. Next in Turn 5 we can see two *OK*s as Request for Agreement. A speaker usually successfully gets a hearer's cooperation by saying *OK*? with a rising intonation. The third *OK* in Turn 5 is not a connective. It simply means *all right* and functions as an adjective.

Example (2) shows *OK* as Agreement, Approval, and Continuance.

(2) 76 E: Now? **OK** - shall we stop now? One more question?
77 Timer: **+OK**.
78 E: **OK** - so, please - do - why do you like it?

When E, a native teacher, asks "Now?" in Turn 76, the timer is signaling that the time is up. So E shows her agreement by saying *OK*. Since E hopes to continue the dialogue with a student, the timer says *OK* in Turn 77 to show his approval. In Turn 78 E uses *OK* to continue the interrupted topic. We call this function Continuance because the content of the topic is not changed.

The Functions of And

And is one of the most unmarked connectives so we had much difficulty in assigning explicit functional roles to each contextual *and*. In our data *and* was most frequently used by students. This is because *and* is the most familiar and conveniently used connective just to mark the continuation of talk. In Table 3, we divide the functions of *and* into six categories.

Table 3. Functions of *and*

Functions	Teachers	Students	Total
1. Continuation	16	27	43 (63.2%)
2. Non-connective	3	12	15 (22.1%)
3. Contrast	4	1	5 (7.4%)
4. Prodding	2	0	2 (2.9%)
5. Consequence	1	1	2 (2.9%)
6. Brevity	0	1	1 (1.5%)
Total	26	42	68

Example (3) illustrates *and* as Continuation, Contrast, and Non-connective. In (3), two male students talk with E, a native teacher.

(3) 59 K: What did you do last week?

60 W: Uh, I watched - uh - television. Uh - Nihon series baseball game, uh ++ Saturday **and** Sunday.

61 K: I, I, I watched too. (laugh)

62 W: I'm fond of the Chunichi Dragons. Uh + Saturday I, I say + damn it, I say damn it, **and** Sunday I'm glad.

63 E: Uh, did they lose on Saturday?

64 W: Yes.

65 E: **And** they won on Sunday? Good.

66 W: Yes.

67 E: Good, (O)K. Uh so what do you want to talk. Let's talk
about your family - a little bit, OK? + So - tell us about
your family. Yeah ++ yeah why not. (laugh) OK.
68 K: My family is four people + **and** with me. Uh - my, my
father is uh + making, making - maked women's wear.
69 E: Uh huh.
70 K: **And, and** - he - he's very hard.

And in Turn 60 serves just as a coordinator of *Saturday* and *Sunday*, not as a connective. This *and* in this context does not affect the flow of conversation. W in Turn 62 talks about baseball games. The utterance "I say damn it" contrasts with the utterance "Sunday I'm glad" by the connective word *and*. This *and* is replaceable with other similar connectives such as *while* and *but*. The unit of talk in Turn 62 is affirmed by E in Turn 63 and Turn 65 saying "Did they lose on Saturday?" and "They won on Saturday?." So *and* in Turn 65 has a meaning of Contrast since this *and* contrasts "lose" in Turn 63 with "win" in Turn 65. K in Turn 68 and Turn 70 use three *and*s. They indicate Continuation filling gaps between units of talk. Students of verbally beginners' level tend to use many *and*s probably because they need much time before beginning their next utterances.

Example (4) illustrates *and* as Prodding. In (4), two female students, Ka and Ki, talk with S, a nonnative English teacher.

(4) 7 Ka: How many people in your family, family?
8 Ki: Father, mother, grandfather, grandmother, brother, um,
six people. ++
9 S: **And**?

Two students are very nervous at the beginning of the conversation. So Ki is hesitant and keeps quiet for a while in Turn 8. To break the ice, S urges Ka to ask another question by saying "And?" in Turn 9. This *and* functions as a marker for a hearer to start an utterance. We define this function as Prodding.

Example (5) shows *and* as Consequence. E, a native teacher, starts to talk with two female students. Before this session, E overheard them talking with a teacher in Japanese.

(5) 3 E: That was loud, too. Very good. Then - shall I sit here? - OK. - **and** I was very happy - because I could understand - when you were talking about snakes, "Oh, I understand!"

And by E in Turn 3 functions as Consequence. She was happy because E, a native speaker of English, could understand the previous Japanese session. This *and* is worth noticing because it precedes its cause. Native teachers seem to use *and* tactfully to continue their turn.

Example (6) indicates *and* as Continuation and Non-connective. E, a native teacher, changes the subject by asking Ka, a female student, what kind of animals she likes.

(6) 31 E: OK. Now let's talk about animals. OK? -**And** I want you to tell us what kind of animals you like - **and** why you like it.OK? - So what kind of animals do you like **and** why?

The first *and* in Turn 31 links the first utterance with the next one very naturally, functioning as Continuation. The third *and* serves as Continuation as well but has an obvious syntactic gap in it, i.e., "why (do you like those animals)." The second *and* has a syntactic function but has no discourse function. This *and* is treated as Non-connective.

Brevity on Table 3 is used as an idiomatic expression meaning such as "and so on." We have just one sample of this function used by a student, which is not included in this paper.

The Functions of So

Schiffrin (1987) says that *so* has a double role as a marker of potential transition. It is used as a turn-transition device which marks a speaker's readiness to cancel the opportunity to continue. It also allows a speaker to continue if a hearer does not take an offered turn. In the conversations between natives and low-level nonnatives, nonnatives tend to miss offered turns very often; therefore, natives seem to use *so* often as turn-transition markers. The functions of *so* are classified as in Table 4.

Table 4. Functions of *so*

Functions	Teachers	Students	Total
1. Prodding	14	0	14 (35.9%)
2. Filler	7	0	7 (17.9%)
3. Initiation	6	0	6 (15.4%)
4. Consequence	3	2	5 (12.8%)
5. Correcting oneself	3	0	3 (7.7%)
6. Inference	2	0	2 (5.1%)
7. Summing up	2	0	2 (5.1%)
Total	37	2	39

Example (7) shows *so* as Consequence, Prodding, and Initiation. E, a native teacher, starts a conversation by asking questions about the hearer's family.

(7) 1 E: We know each other already, **so** - uh let me ask you some questions, **so** - about your family, OK? - Please tell us about your family. **So**, Mr. - Sugiya - Sugiyama.

The first *so* functions as Consequence. Since they know each other, they do not have to introduce each other. Therefore, E starts to ask questions with *so*. The second *so* is used as a marker to initiate a new discourse topic. We call this function Initiation. The third *so* is meant as a signal for a hearer to take a turn. This function is called Prodding.

Example (8) illustrates *so* as Summing Up, Prodding, and Filler. In (8), E, a native teacher, starts to talk with two female students.

(8) 5 E: **So**, in, uh - you saw a snake in the mountain?
6 Ka: Yeah.

7 E: Oh, yeah. (laugh) Yes, scary. OK, **so**, let's talk - again
in English and more questions - and talk a little bit
more. OK, **so**, what did you do last week?

So in Turn 5 has a summarizing function. E summarizes what two female students have talked about in the previous conversation. This *so* functions globally beyond small units of discourse. We name this function Summing Up. The first *so* in Turn 7 functions as Filler. It allows E to fill a gap and to continue her turn. The second *so* in Turn 7 is used as Prodding. The *so* as Prodding tends to be followed by questions because this is a signal for a speaker to give up his/her turn to a hearer.

Example (9) shows *so* as Inference and Correcting Oneself. S, a male student, is talking about his brother with E, a native teacher.

(9) 23 E: Yeah, what - **so** how old is he?
24 S: He is ++ 15 years old, and ++ (Japanese) senior high
school.
25 E: Um.
26 S: Um ++
27 E: **So** instead of doing homework, he plays the computer?

So spoken by E in Turn 23 is used in order for E to correct herself. By inserting the *so*, E was able to cancel the previous word "what" and replace it with "how" to ask an age-related question. We have named this usage of *so* Correcting Oneself. *So* in Turn 27 functions as Inference. E, judging from the previous context, infers that S's brother plays with the computer instead of doing homework.

The Functions of Oh

Oh has been traditionally viewed only as an exclamation or interjection. Schiffrin (1987) claims that *oh* is used as speakers shift their orientation to information. Speakers shift orientation during a conversation not only as they respond to what is said, but as they replace one information unit with another, as they recognize old information which has become conversationally relevant, and as they receive new information. Thus she defines *oh* as a marker of information management. In Table 5, we divide the functions of *oh* into six items.

Table 5. Functions of *oh*

Functions	Teachers	Students	Total
1. Recognition of Old Information	5	2	7 (25.9%)
2. Receipt of New Information	4	1	5 (18.5%)
3. Shift in Subjective Orientation	4	1	5 (18.5%)
4. Evaluation	4	1	5 (18.5%)
5. Receipt of Unexpected Information	3	0	3 (11.1%)
6. Repair	1	1	2 (7.4%)
Total	21	6	27

Let us look at an example where *oh* functions as Recognition of Old Information. In (10), K, a male student, is talking about a dish he made with meat and *panko*. But he does not know an English word for *panko*, and W, a male student, points to the bread crumbs on the table, saying "Here" in Turn 53. And now E, a native teacher, understands the meaning of *panko* in Turn 54, repeating *oh* three times.

(10) 52 K: Yes, bread, it's, it's dry.
53 W: Here.
54 E: **Oh**, **oh**, **oh**, bread crumbs!
55 W: Yeah, bread crumbs! (laugh)
56 E: **Oh**, you made pork cutlet last night? You cooked?

Three *oh*s by E in Turn 54 indicate that she was able to recognize what *panko* is from the previous context. Now she has got the meaning of *panko* and next she guesses what W made with meat and *panko*. She was confident her guess was right because she used *oh* in Turn 56. *Oh* in Turn 56 is functionally more global than *oh* in Turn 54 since the statement "you made pork cutlet" is said long after a small unit of talk about "what is *panko*," relating to the question "What can you cook?" in Turn 35, which is not shown in (10).

Example (11) shows *oh* at Receipt of New Information, Receipt of Unexpected Information, Shift in Subjective Orientation and Evaluation. E, a native teacher is talking with O and H, two male students.

(11) 32 E: OK. Why do you like baseball?
33 O: (laugh) I'm from Nagoya.
34 E: **Oh**.
35 O: Nagoya, um ++ professional baseball team, Chunichi Dragons. Top - Central league top.
36 E: **Oh**, Really.   **Oh**, great.   Uh huh.
37 O: (laugh)   (laugh)
38 E: So, does everybody in Nagoya play baseball?
39 O: (Japanese)
40 E: **Oh**! (laugh) And - why do you like golf? (To H)

E in Turn 34 is surprised, saying *oh* upon receiving an unexpected answer "I'm from Nagoya." The first *oh* in Turn 36 is just an indication that E has received new information since E did not know that the Chunichi Dragons rank at the top of the Central League while the second *oh* functioning as Evaluation in Turn 36 is not related to a specific question or statement but is rather related to discourse management. That is, the *oh* in Turn 34 and the first *oh* in Turn 36 function locally whereas the second *oh* in Turn 36 works more globally in terms of conversational management. E in Turn 40 is surprised saying *oh* and shifts her orientation because E thinks that O's answer in Turn 39, meaning "yes" in Japanese, is cute.

Example (12) indicates *oh* used as Repair. In (12), both W and K are male students.

(12) 28 K: + What else. Well, well, donburi.
29 W: **Oh** + *Tamago donburi?*
30 K: What?
31 W: *Tamago donburi?*
32 K: Yes, yes.

Oh in Turn 29 does not only indicate that W has received known (or old) information *donburi* but that he has added something new, *tamago*, to it and then asked K to confirm. We call this function of *oh* Repair.

Possible Application to Language Teaching

In April 1994, a new curriculum was introduced into senior high schools under the guidelines that the Monbusho (the Ministry of Education, Science, and Culture) (1989) provided. They state that one of the main objectives in English education at the senior high school level is to nurture positive attitudes toward communication. In the new curriculum, senior high school students are required to take one of the three oral communication courses for one of their three years. For example, "Oral Communication A" is designed to develop listening and speaking skills in everyday situations. Students are to express their thoughts, feelings, and opinions in a simple, spontaneous, and exact way. Critics, however, argue that the guidelines provided by Monbusho make no concrete reference to classroom activities that encourage students to develop greater spontaneity and fluency (Goold, Madeley, & Carter, 1993).

Our findings discussed in this paper may be helpful in teaching conversational management skills and promoting active communication roles in language classes where the main activities are oral communication. It is clear that simple connectives such as *OK* and *so* play an important role for conversational management in simplified speeches. *OK* used by teachers appears most often in the transition of topic, especially to mark the conclusion of a topic. *So* is tactfully used most often for prodding by teachers. By the frequent use of these connectives, teachers give support to low-level students, enabling the students to receive cues and increase their understanding.

It is also clear that nonnative beginner-level students, who have not acquired the markers for conversational management, tend to use *and* heavily in order to mark continuation of a topic or simply keep silent. To become a fluent speaker is not easy, but if students know some features of these connective words, they will play better parts in the conversational interactions. Although it is just a small step, it is worth teaching the functions of these connective words and encouraging students to use them effectively in order to break the ice between students and teachers in the class.

Our research is preliminary and small in size. However, we hope that further study along this line will contribute to the advancement of conversational analysis and communicative teaching in English.

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Cross-cultural Training in the Classroom

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Yasuharu Kiji

Abstract

In cross-cultural training, classroom attitudes are an important facet of cultural knowledge. Many of our Japanese students are preparing to study abroad. They are conversant in the English language; however, they lack the cultural background or schemata which are needed to function in the North American educational system. They are not fully aware of the demands which will be placed upon them, both linguistically and psychologically, in terms of behavior and attitudes. Seelye (1992) provides a framework for the instruction of cultural rules and behavior. We have adopted the use of cultural assimilators in order to facilitate this purpose. The cultural assimilators describe cross-cultural interaction which is likely to be misinterpreted by the students.

Introduction

According to Seelye (1992:117) a cultural assimilator involves "...a situation that can be interpreted in a fairly unequivocal manner, given sufficient knowledge about the culture." Cultural assimilators have been developed by psychologists in order to ease adjustment into a new cultural environment. An assimilator will portray a particular incident within the target culture. This is usually a cross-cultural interaction that is common to the culture and difficult for the student to comprehend. The student is then given four possible interpretations of the incident and is asked to choose the one he or she believes is correct. Students are given a short time to evaluate this material. In the case of our work, only fifteen minutes were allotted for five assimilators and questions in this process. The assimilators have several advantages in that they are more interesting for the students to read and they actively involve the student in the incident mentioned. Seelye (1992:117) notes that assimilators "have been shown to be more effective in controlled experiments." Andersen and Powell (1991) discuss the different relationships between Anglo advisers and Asian-American students. Some politeness rules mentioned include managing time appropriately, attending nonverbally and greeting warmly. Relationally appropriate rules included the showing of respect and not asking for too much openness. Clearly the Asian-American group is similar in some respects to that of our Asian students in interaction with a foreign instructor. The differences of culture arise in some treatment of the student/instructor relationship. Some of our students responded before treatment in our questionnaire that you should approach an instructor with a group of friends if you wished to ask a question. Through a lesson on North American educational attitudes taken directly from Kirn (1989), they learned that this was inappropriate in the North American context.

Our second- and-third year students have been asked to evaluate cultural assimilators both before and after formal lessons regarding North American attitudes towards education. We believe that they have acquired new attitudes and behavioral patters which will allow them to function more effectively in cross-cultural situations.

Attitudes and Culture

In our work to introduce new attitudes towards educational situations, we must first look at the idea of attitudinal framework. For even within groups there may be some conflict apparent in this framework. Singer (1987:20) quotes Daryl Bem's definition of attitudes:

> ... Attitudes are likes and dislikes. They are our affinities for and our aversion to situations, objects, persons, groups or any other identifiable aspect of our environment, including abstract ideas and social policies...our likes and dislikes have roots in our emotions, in our behavior, and in the social influence upon us.

Singer feels that we are able to make judgments about a group of issues or events which we have never encountered previously. According to Samovar and Porter (1991) our perceptions are developed through the influence of three elements: our belief/value/attitude systems, our world view, and our social organization. It is possible to look at the same social aspect and agree in objective terms, but our individual perception of its meaning may differ. As we will note in the Results/Discussion section of this paper, our students' perceptions did differ according to individual preference and prior experience in a North American educational setting.

Samovar and Porter (1991:16) relate that a school has the responsibility for "...passing on and maintaining a culture." Members of a given society learn what is important and what they should know as members of that society. They learn information which is determined by their specific culture. In approaching our classroom situation, we must look at two ideas, namely, our students have come from a Japanese cultural background, but they have been exposed to Western behavioral attitudes in the classroom with foreign instructors. When we conducted this experimental research, the students had already spent six months in the classroom with an American instructor (Maidy Giber Kiji). However even with such exposure, we found that the initial response in some cases was still incorrect. Some students referred to their own cultural rules when answering the cultural assimilators. According to Shaw and Bailey (1990), social behavior in the United States allows for relative freedom which is not found in many other cultures. Classroom behavior evolves from the onset of a semester during which certain negotiations take place.

Sociolinguistic Competence

Sociolinguistic competence along with grammatical, discourse and strategic competence forms what Canale (1983) terms communicative competence. This form of competence refers to the rules of social-appropriateness. Blum-Kulka's work as reported in Canale (1990:8) deals with rules of "... whether or not a given function would normally be conveyed at all, and, if so, with how much directness...". Canale (1990) relates that grammatical correctness is often taught instead of appropriateness of utterances. However, the "social meaning" of communicative function and attitude should be included in language instruction. By this we mean the sociocultural context and gestures as well as attitudes. In the original work of Canale and Swain (1980), sociolinguistic competence included "both sociocultural rules of use and rules of discourse" (Cited in Canale, 1990:7). This depends on the status of the participants, the purposes of their interaction as well as its norms or conventions. Attitudes may refer to levels of politeness and formality in so far as the ideas are seen to be correct in any given situation.

Canale and Swain (1980:28) are cited in Wolfson (1989:47) with the following explanation of sociocultural rules which we have adopted in dealing with our classroom research:

> Sociocultural rules of use will specify the ways in which utterances are produced and understood appropriately with respect to the component of communicative events outlined by Hymes...The primary focus of these rules is on the extent to which certain propositions and communicative functions are appropriate within a given sociocultural context depending on contextual factors such as topic, role of participants, setting, and norms of interaction. A secondary concern of such rules is the extent to which appropriate attitude and register or style are conveyed by

> a particular grammatical form within a given sociocultural context....

Social Context in the Classroom

Van Lier (1990) addresses the subject of social context in his chapter entitled "Topic and activity: the structure of participation." He feels that experienced teachers should be able to "...predict the role that social interaction may play in the projected lesson procedures" (p. 166). He discusses the influence of cultural demands and expectations as well as the complexity of classroom discourse. Certainly, our presentation of the teaching materials employed in this classroom experiment has influenced the outcome. Our cross-cultural material was taken from Kirn (1989) which was used as the textbook for one of the classes involved. Therefore these students had prior access to cross-cultural materials and knowledge of the methodology used in their instruction. They were familiar to some extent with the tasks required of them. However the topic of this chapter had not been covered previously.

The Classroom Procedure

In the first step, the students (n = 52) read and answered the cultural assimilators one through five (See Appendix). They were allotted fifteen minutes for this task. Work was done by individual students without any monitoring by the instructor. They were told that this was not a test, only information to help me plan the lessons on North American education. The second step in this process involved three one-and-one-half-hour lessons (three weeks of class) using the Kirn (1989) chapter ten on North American educational customs. The learning materials used in this experiment were a chapter of cross-cultural listening/speaking tasks taken from Kirn (1989). Chapter ten consists of ten pages of activities which are related to the topic of education in North America. The competencies listed at the beginning of this chapter are as follows: "Recognizing North American educational customs; using appropriate classroom language (requests, responses, questions, and opinions; expressing opinions, agreeing and disagreeing; and understanding classroom expectations, roles and customs." In the first exercise, the students listen to a conversation which relates the ideas of several speakers about educational customs in the United States and Canada. Prior to listening, we always discuss the drawings in the book which are a key to the information which will be discussed. The students respond to questions about each picture and try to piece together the story line before they listen. After listening, they are given two questions to answer in pairs. In this chapter, the questions are as follows: " 1) In your culture, are educational customs more or less formal than in the United States and Canada? Give examples. 2) What educational customs do you prefer? Give examples. Following this section, there is a practical listening task, as well as speaking activities, role plays and a questionnaire. The final activity of the chapter invites students to write down the classroom customs in their country compared to those in North America, which are given on the page.

One week later, the cultural assimilators were redistributed to the students (n = 44). Again, they were timed fifteen minutes to complete the answer choices. In most of the cases, we find a significant difference before and following treatment.

Results and Discussion

For Cultural Assimilator #1, in the Pre-test, the majority of subjects (27) chose B. This reflects the idea that Japanese tend to be perfectionists. They would rather go to the professor's office after class. The number of subjects that chose D is 14 which is not a larger number than we expected. Six chose A, and 5 chose B. This leads us the idea that the subjects think Americans are behaviorists, and they tend to ask a question when they do not understand in class. But a professor or a lecturer often gives his or her students a chance to ask a question in university or college classes. Both in Japan and in America, university or college students do not interrupt their teacher in class, although this basically has a different meaning. In the Post-test, 7 students chose A, 8 chose B, 5 chose C, and 24 chose D. There was a significant difference between before and after treatment. (X^2 =12.442 df=3 ($p<.01$))

For Cultural Assimilator #2, the number of B in Pre-test shows 28 which is overwhelmingly high. Ten chose A, 9 chose C, and 5 chose D. This is an important finding which indicates that Japanese take formality seriously. In short, if they are late for school, they have to tell their teacher the reason and show him or her due courtesy. In the case of America, their attendance and absence are a matter of their own self control or self management. Teachers avoid dealing with private matters. Students tend to concentrate on pursuing pragmatic concerns such as how to succeed in their studies. The Post-test after treatment shows the number of A is 25, B is 13, C is 5 and D is 1. There was also a significant difference both before and after treatment. (X^2 =15.157 df=3 ($p<.01$))

According to the result of Cultural Assimilator #3, the number of subjects before treatment spreads through each choice of the answer, A (12), B (14), C (23), and D (3). This seems to indicate that it was not very clear for the subjects to carry out the task itself. The point of this situation task was whether they could tell individuality in America from the group oriented way of thinking in Japan. The number of the subjects who chose A may reflect the idea that Japanese dislike individuality in society. The number of B shows a mistake concerned with the definition of individuality. In the Post-test, the results were A (5), B (5), C (30), D (4). There was no statistically significant difference before and after treatment. (X^2 =7.601 df=3 ($p<.1$))

The situation of Cultural Assimilator #4 may possibly happen towards the end of a class period. It is surely appropriate for both American and Japanese to chose B, but the Pre-test indicates the number of B is only 20 and the number of D is 18. Some of the subjects may not be able to tell selfishness from individuality. In the Post-test, 27 chose B. The chi-square shows there was no significant difference before and after treatment. (X^2=7.025 df=3 (p<.1))

In Cultural Assimilator #5, Japanese students do not ask any questions in the middle of the teacher's lecture, because they think it is very rude to interrupt him or her. This idea reflects the number of D which was 18 before treatment. C was chose by 25 students. The number of C increased from 25 to 42 after treatment. As a result, there was a significant difference before and after treatment. (X^2=25.703 df=3 (p<.01))

Conclusion

Cross-cultural texts themselves are few and far between. It is especially difficult to find material regarding the subject of educational customs or behavior/attitudes. We have been able to utilize cross-cultural assimilators in order to introduce our students to North American attitudes and behavior. We followed this with three classroom sessions utilizing cross-cultural materials which were not directly related in all aspects to the cultural assimilators. However, some of the principal ideas were covered in these sessions. The students were able to incorporate the attitudes to some degree as has been shown by the significant difference in several of the cases. We are suggesting here that it is time to incorporate such tasks involving cultural assimilators and cross-cultural materials in Japanese EFL classrooms. Clearly, our students have developed a sense of new expectations and the ability to open their way of thinking following these tasks.

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Appendix

Please read the following paragraphs and circle the letter of the answer which you think is correct according to the North American system of educaion.

Cultural Assimilator #1

A teacher says something in a lecture that a student disagrees with. She wants to share her opinion with her teacher, and after class, she sees other students talking with the teacher. She wishes to approach the teacher and voice her ideas, but she is afraid of doing so for some particular reason.

A. The student is afraid of making a mistake in English.
B. The student is afraid of saying something inappropriate.
C. Students should never disagree with teachers.
D. It is rude to ask a question in the middle of a lecture.

Cultural Assimilator #2

A student arrives late to class. She walks up to the front of the room and explains her reason for coming late. The other students begin to laugh or make noise. The teacher does not pay attention to the student. The student is very upset, but she sits down. At the end of class, the student leaves quickly.

A. Students do not have to explain why they are late.
B. The student should have sat down quietly and explained her reason to the teacher after class.
C. It is not polite to laugh or interrupt class.
D. If you are late, you should not come to class.

Cultural Assimilator #3

A student is having problems with the homework assignment. She wants to ask for help from the teacher. After class, she asks two of her friends to walk over to the teacher with her. The teacher hesitates to answer the student's question. The teacher seems a little upset with the student.

A. If you want to ask for help from a teacher, you can go with a friend.
B. It is incorrect to ask for the teacher's help on your homework.
C. If you need help from the teacher, you should ask him or her by yourself.
D. Students should ask questions about the homework only during class time.

Cultural Assimilator #4

A student is asking the teacher a question in class. Other students are busy talking with each other. The teacher becomes upset with the class. She puts an assignment on the blackboard. The students are busy talking and do not read what the teacher wrote.

A. It is not correct to talk in class at any time.
B. Other students should pay attention while one student is asking a question.

C. The assignment is for homework and the students can do it later.

D. The students should talk in low voices so they do not disturb the teacher and the other students.

Cultural Assimilator #5

A teacher has finished her lecture. The students do not ask any questions. The teacher says, "If you do not ask questions, you will not receive a good grade." The students ask questions all at once. The teacher is upset.

A. The students' questions were inappropriate.

B. You should only ask questions before or after class.

C. If you want to ask a question, you should raise your hand.

D. The teacher did not know how to answer the students' questions.

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Role Expectations of Japanese EFL Students

John Rockelman

Abstract

This paper seeks to provide information regarding Japanese student role expectations in the EFL classroom. A review of the literature revealed student expectations relating to their views of the teacher and norms of interaction in the classroom. To determine if these expectations were indeed reliable indicators of student behavior, I developed a survey designed to test each expectation. The results of this survey are analyzed. Finally, some suggestions are given to aid EFL teachers to overcome some of the cultural differences in educational styles that they might encounter in the classroom.

Introduction

Teaching an English as a Foreign Language class to Japanese students is not as easy as merely presenting the material required. There are many socio-cultural factors involved in the classroom which may hinder the educational development of the Japanese students. In fact, there appear to be many factors regarding the way the Japanese perceive themselves as students that discourage their proper advancement in their facility of the English language.

It is obvious, through general observation of EFL classes, that many Japanese have difficulty adjusting to the American concept of student role. The Japanese role is so different from the American concept that when Japanese students come into contact with an American classroom environment, they are frustrated because of their inability to adapt to that situation. Bad feelings, a negative attitude toward the teacher and the English language, or even apathy may result from this inability to acculturate to the American student role.

The reason for this frustration stems from the fact that the Japanese student carries a blueprint of sociolinguistic rules of behavior and attitudes into his or her learning of a second language. These rules of behavior and attitudes create interference when learning English. Specifically, instructional rules which consist of nonverbal behavior may cause trouble for the Japanese as they attempt to learn English because the instructional rules of English are much different from those of Japanese (Loveday, 1982).

Not only are the Japanese students frustrated, but their teachers are as well. It is difficult for EFL teachers to teach students who do not conform to cultural norms for Western students. Also, the teachers want to teach particular skills to their Japanese students but the Japanese role orientation does not easily permit the acquisition of these necessary abilities. Thus, teachers feel frustrated because of the natural reluctance of their students to learn in the manner that they feel is the most profitable for the students.

In order to help teachers overcome this problem, this paper will identify some major role orientations of the Japanese students that appear to be the cause of conflict in the EFL classroom. I conducted a survey to test these role expectations and the results of the survey will be discussed.

Role Expectations

Formal Relationship

The first expectation of this paper is that Japanese students expect a formal relationship with their teacher. Japanese society is organized according to vertical relationships based on a superior to subordinate scale. The student knows that he or she is the subordinate and that the teacher is the superior (Nakane, 1970). In reference to that structure, the student must act in such a way as to show deference to the authority figure. The students do this by calling their teacher "sensei," which is a term of considerable respect, and by being shy and timid. This modesty or reserve on the part of the student is a device to escape the pressure of being in a superior's presence since the teacher occupies such a high prestige level.

Vertical relationships permeate not just the educational system but also all of Japanese society. All relationships have traditionally been vertically organized from the high status of the emperor down to the farm worker. Even relationships with peers are still based somewhat on a vertical position and so even within the classroom the students seek a leader. Vertical relationships and relationships with others in general is so strong that the students' identity is a result of their reciprocal obligations, social interaction and ritual with others, including teachers. The social interaction in the classroom and elsewhere is further regulated by vertical relationships so that "the degree for opportunity for self-expression...is determined for each subordinate by his superior" (Bakke, 1979, p. 180).

In order to maintain the social superiority set forth by society, the "...teachers retain dignity by being serious and not lowering themselves to their subordinates or trying to be entertaining" (Rohlen, 1983, p. 246). Another method of maintaining authority is through the lecture format in class where it is understood that the teacher's words are far more important than the students'.

Therefore, all through school the student experiences the great superiority of the teacher and learns to respond in a way that is perceived as being appropriate. The students do not dispute the words of the teacher and they reply to questions with modesty and respect because they are extremely sensitive to the person in authority.

Touching Patterns

The second expectation regarding Japanese students is that they avoid physical contact behaviors with their teachers. This means that unlike some Western societies where touching may occur between student and teacher in the classroom, Japanese society does not permit this kind of behavior. Japanese students are accustomed to remaining at a distance from their teacher and the only bodily contact behaviors that might occur would be in the form of punishment.

The situation is different, however, when the child is in day-care classes. In those classes, the Japanese teachers typically spend much time with the children comforting and consoling them by patting them and softly singing to them to calm them down. The Japanese teachers also sleep alongside the children during naptime (Shigaki, 1983). However, as the children enter school, especially junior high school, they experience much less bodily contact with their superiors than previously.

Therefore, it is important to realize that the Japanese feel physical contact is unnecessary to convey information in the classroom. Attempts at communication through physical contact with Japanese students may cause confusion and anxiety due to the absence of physical contact in their own culture.

Silence

The third expectation follows the theme of intuitive communication by suggesting that Japanese students prefer silence in the teacher-student interaction. This is not surprising when one understands the inhibited behavior that results from respect for a teacher and the general emphasis in Japanese culture on intuitive communication.

There are several reasons why the Japanese stress silence or nonverbal communication. One reason is their mistrust of words.

> This cultural bias is supported first by the belief that one's "*magokoro*," innermost sincerity, is incapable of being adequately expressed through the outer part of the body such as the mouth, which is inclined toward deception (Lebra, 1976, p. 252).

There is the belief in Japanese culture that intuitive or feeling communication is the most effective form of communication and that verbal communication is to be mistrusted and avoided if possible.

The sensitivity of the Japanese ties in with an empathetic relationship which is expected of every listener. "The Japanese who stress the value of empathy feel that speech is a poor substitute for an intuitive understanding of what is going on in other people's minds" (Lebra, 1976:47). The Japanese desire intuitive, nonverbal, empathetic communication because it maintains the Japanese way of life. The Japanese have historically lived in close quarters and over the centuries they developed intuitive, nonverbal communication. In the past, because of the close-knit living situation, it was extremely important to understand other's feelings so that they would not be hurt or offended. This sensitivity is reflected in the language whereby the verb is not mentioned until the end of the sentence, thus allowing speakers to modify their statement by changing the verb if they perceive the hearer objecting to the statement (Lebra, 1976).

Another reason for silence in the classroom is that it is considered respectful to be silent in the presence of a superior. Also, it is much safer to be silent than to speak and take the risk of offending or disagreeing with the teacher. Finally, it is thought that being silent is one way of showing maturity and wisdom.

Format of Lectures

The final expectation states that the Japanese student expects most student-teacher interaction to be in the form of a lecture. This is a phenomenon easily observable in the Japanese educational system. The emphasis on the lecture format is due to several reasons.

One reason is that since the teacher is perceived as the chief disseminator of information in the classroom, along with the textbook, the students are expected to retain the valuable information given by the teacher. The teacher knows what is important for the students to learn and so the students merely write down what the teacher says or writes on the blackboard.

A final reason that the Japanese students expect their teacher to lecture is that the lecture is a result of the continuing orderliness in the classroom. Rohlen (1983, p. 245) asserts that a "lecture [format] eliminates the spontaneous and the personal, but fits the overall orderliness of Japanese education." The lecture is well-suited to those Japanese students who desire not to stand apart from the group by passively receiving information by taking notes. Thus, the lecture format is the result of (1) the concept that the teacher is the disseminator of information, and (2) the desire for overall orderliness in the classroom.

Research Design

I administered questionnaires to three distinct groups of college students in order to determine the degree of validity that each role expectation has with Japanese EFL students. I questioned Japanese studying in Japan, Japanese studying in the U.S., and Americans studying in the U.S. and used a chi-square analysis to determine the degree of acceptance or rejection that each item had for each of the three groups. Each item was related to one of the role expectations of Japanese EFL students. If the Japanese in Japan significantly approved (or disapproved) of an item as predicted by the corresponding role expectation, then that role expectation can be said to be verified. If two items correspond to one role expectation and in only one item do the Japanese respond as expected then the role expectation is said to be only partially verified.

For the purposes of this paper, I will focus on the responses of Japanese students studying in Japan. The respondents numbered 265 with 110 being male and 155 being female. The students attended Osaka Industrial University, Kansai University, Doshisha Women's College, and Baika Junior College. None of the respondents had visited the United States.

Results of the Survey

Formal Relationship

As predicted, the students (59%) disapproved of the statement, "A college student goes to his professor's office. The professor offers him a cigarette and he accepts it; they both smoke while they talk." However, students (88%) responded positively to, "A teacher spends the first five minutes of class telling jokes." This unexpected positive response to an informal activity means that this role expectation is only partially verified by the survey.

Touching Patterns

The expectation that Japanese students avoid physical contact behaviors with their teachers was fully verified by the students' negative responses to the next two items. "A teacher of the same sex praises a student for a correct answer and puts a hand on the student's shoulder." "A female college professor embraces a student who gives her a gift." 58% of the students disapproved of the former question and 74% disapproved of the latter question. (Interestingly, American students and, to a slightly lesser degree, Japanese studying in the U.S. approved of those situations).

Silence

As expected, the students (76%) disapproved of the statement, "A student answers many of the questions in class." On the other hand, the negative response of the students (88%) to the following item indicates that they do not expect to be silent in the classroom. "A student has already answered two questions in class, and he knows the answer to the third question that the teacher asks, yet he does not answer." Thus, this role expectation is not fully verified.

Format of Lecture

As anticipated, the students (63%) approved of the statement, "During 40 minutes of a 50 minute class period, the teacher lectures." The next item was "A teacher spends thirty minutes presenting material and thirty minutes asking for student comments on the material." Surprisingly, the students (55%) approved of this item, although the approval was not strong enough to be statistically significant. The result is that this expectation is only partially verified.

Discussion

The results demonstrate several points that are worth noting. The results show that the students did not always respond as predicted by the literature. Of the four role expectations discussed, only one, the expectation dealing with physical contact, was fully verified. The expectations dealing with formal relationships, silence, and lectures were only partially verified by the survey.

As a result, one might conclude that while the literature was correct in predicting the Japanese attitude toward physical contact, it was incorrect in its assessment of the other three expectations. However, it is worth mentioning that the partially verified expectations were at least verified to some extent, if only partially. Therefore, it appears that the literature was not entirely incorrect but that further refinement of the expectations are needed.

Perhaps the role expectations need to be more specific in nature instead of being very broad and generalized. If the expectations were closely tied to more specific situations then perhaps they could be more accurate in their description of Japanese attitudes. Also, more specific role expectations would also be more easily verified.

In discussing the difficulties of verification, the accuracy of using a survey to evaluate role expectations needs to be noted. Perhaps a survey is not the best way to measure values. It is possible that the students answered only what they thought the researcher wanted and did not answer truthfully. In fact, all the questionnaires were distributed by native English teachers in their EFL classes and so the students may have answered according to what they thought the Western teacher expected of them. Finally, the items may not have accurately reflected the expectations they were intended to test.

Nevertheless, an important conclusion is that what the Japanese are accustomed to doing may not at all be what they would prefer doing. Perhaps they would like to have more of a Western-style classroom experience. Maybe they would really like to discuss more in class, have less of a formal relationship with the teacher and to have more classroom interaction. The results of this survey appear to be pointing toward a desire for Western-style learning and it is the teacher's responsibility to encourage these Western role expectations so that the students may become better adapted to a Western-style classroom.

Application

Next I will discuss some activities or techniques that will enable Japanese EFL students to become more successful in the classroom. Perhaps one of the most obvious activities related to encouraging the student to adapt to Western student role expectations is a cultural assimilator workbook. Students read a story illustrating a cultural problem and choose a response that most correctly fits the situation. This story may form the basis for discussion in small groups or pairs.

Working in pairs in a great way to overcome the obstacle of silence in the classroom. By sharing their views with only one other person, the Japanese lessen the risk of offending others and standing apart from the group. Pair discussion also increases the opportunity for the student to speak out and to be responded to.

Once the students are confident with pair discussion, the teacher can provide opportunities for discussion in a small group setting of four to six people. Advance notice of a topic and time to think through a response are important. However, at times, it may also be beneficial if they are told to discuss with no prior knowledge of the topic. This would enable them to practice thinking spontaneously in English.

Grading is yet another way that the teacher can encourage the Japanese student to conform to the sociocultural rules of the Western classroom. The teacher can place extra weight on classroom activities deemed important. For example, a grade for classroom participation in discussion and pair work can be given more weight than a test in the overall grading scheme.

Many times, students learn to be spontaneous and active in class through involvement in skits or dramas. Students could hide behind the role that they are performing and allow some freedom of expression to flow out. For instance, in *Pinch and Ouch* (Nomura, 1982), students can give their views on a particular issue but within the confines of their role in the roleplay. These roleplays and impromptu situations encourage students to enjoy class more and to view the act of learning as not just one-sided and rigid.

Plays are another way to encourage the feeling that the classroom is a home to the students. By setting up plays, the teacher provides an environment for intimate interaction by breaking down walls of inequality among the participants and provides an opportunity for the students to engage in pleasurable activities (Lebra, 1976). Thus, a play fulfills the requirements for encouraging intimate interaction among the classmates and teacher, which promotes unity and close relationships in class and leads to a secure and comfortable classroom.

As a result of understanding the role expectations of Japanese students, EFL teachers will be able to create a more comfortable learning environment. Teachers will be able to accept Japanese student role expectations and work within them while at the same time not neglect important pedagogical goals like student-centered activities.

Thus, a knowledge of Japanese attitudes in the classroom will enable the teacher to create a comfortable classroom environment and utilize activities that will achieve their goals without inhibiting students.

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How Can Learning Strategies Instruction Improve Oral Communication Skills of Japanese Students?

Jill Robbins

Abstract

This paper provides an explanation of the learning strategies instruction model developed by Georgetown University Language Research Projects, under the direction of Anna Uhl Chamot. This model emphasizes metacognitive control over the learning process. The author describes her adaptation of this model to Japanese classroom.

Learning Strategies—From Research to Practical Application

Over the past ten years, second language acquisition researchers have identified learning strategies that lead to improved acquisition of a target language (reviews of the research literature can be found in O'Malley & Chamot 1990, Oxford et al., 1990, and Cohen 1990). These strategies, in general, are defined as "deliberate, cognitive steps used by learners to enhance comprehension, learning and retention of the target language." (Vandergrift, 1992, based on Rigney, 1978 and O'Malley & Chamot, 1990) Efforts to teach learners about the use of strategies have been documented (Oxford, 1992; Chamot, Robbins & El-Dinary, 1993; Thompson & Rubin, 1993) and several textbooks incorporating strategies training have been introduced in the past two years (Makino, Hatasa & Hatasa [forthcoming] [Japanese]; James, 1993 [ESL]; Kehe & Kehe, 1994 [EFL]; Nunan, 1995 [ESL]). Terms used to describe learning strategies vary within the field, with "learner strategies" and "learner training" among possible variations. This author will use the term "language learning strategies" (LLS) to refer to strategies that affect comprehension, production, and recall of a target language.

The teaching of learning strategies to foreign or second language learners requires a radical shift in focus from the teacher to the learner. Yet, Learning Strategies Instruction (LSI) promises to be a productive supplement to the communicative and increasingly learner-centered teaching methods that have become integral to the teaching of English as an international language. In Japan, cultural expectations have made the introduction of such communicative methods difficult, if not impossible, to translate into the environment of the English-language classroom in Japanese institutions. It is the intention of the author to describe how one approach to LSI has been adapted for use in Japanese university classrooms, and to give preliminary information on student reaction to LSI in their classroom.

Learning Strategies Instruction in Second and Foreign Language Learning

Chamot and O'Malley (1993) have developed a course for training teachers to provide learning strategies instruction to learners of English as a Second Language. Called the Cognitive Academic Language Learning Approach (CALLA), it has been implemented in ESL classes around the U.S. with a great deal of success. It is a content-based approach, which means that students learn to use English as they are working in such content areas as math and science. The CALLA method of LSI relies on teachers' presentation of learning strategies for academic language needs, followed by support of students as they become independent learners. Students in the CALLA model of instruction take on increasing responsibility for regulating their own learning through development of their repertoires of learning strategies.

At other academic levels of ESL, strategies instruction has been developed for use in the U.S., Australia, and France (Oxford et al., 1990; Willing, 1989; Scarcella & Oxford, 1992).

LSI has also been developed for Russian, Spanish, French, Hebrew, Chinese, German, and Japanese (Oxford, 1990; Chamot & Kupper, 1989; Chamot, Robbins, & El-Dinary, 1993; Thompson & Rubin, 1993) in the US and abroad. Some of the instruction has been given in the learners' native tongues, but in other cases, due to level of ability in the target language or because of the heterogeneity of the classes, it has been provided in the foreign language. The proper use of learning strategies, that is, use of strategies appropriate to the task, has been associated with achievement in foreign language learning (Chamot, Dale, O'Malley, & Spanos, 1992; Chamot & Kupper, 1989; Oxford, 1990).

Direct vs. Embedded Instruction

One of the findings of research in LSI is that the explicitness of instruction affects the degree to which students retain and transfer strategies (El-Dinary, 1993). In direct or explicit LSI, students are informed of the value and purpose of strategy training, are given strategy names and prompted to use specific strategies on an assigned task. In embedded LSI, students are presented with materials and activities structured to elicit the use of strategies being taught, but are not informed as to why this approach to learning is being practiced. The problems with the embedded approach are that (a) there is no transfer of strategy use to new tasks; (b) there is no development of independent learning strategies and (c) there is little opportunity for students to become independent learners. Therefore, direct LSI, in which teachers explicitly present and explain the reasons for strategies use, promises to be the most effective approach, and is the type of LSI discussed in the following studies.

Georgetown University's Language Research Projects (under the direction of O'Malley and Chamot) has been conducting research on learning strategies instruction in foreign language classes (Spanish, Russian, Chinese, German, and Japanese) for the past four years. Results show that strategies instruction is most effective when the teacher who is providing the instruction has a major role in developing and presenting the instruction. Once the teacher becomes interested and informed on learning strategies, students must be convinced of the value of learning strategies use. Results of quantitative analyses show that learners who use strategies more frequently than their classmates also give higher self-ratings as language learners; in other words, their confidence level seems to be related to their use of strategies.

The Problem-Solving Process Model of Strategic Comprehension and Production

While vocabulary learning is the primary activity in beginning level language learning, strategies for comprehension and production are considered an essential component of language learning at the more advanced stage. Once a foundation for understanding has been laid by the acquisition of vocabulary and basic structures, the learner must have the opportunity to engage in interaction in the target language in order to expand upon that basic knowledge (Rost & Ross, 1991). Therefore, the Problem-Solving Process Model was developed by Language Research Projects to teach learning strategies to learners of foreign languages at U.S. high schools and universities (Chamot, Robbins, & El-Dinary, 1993). It is aimed at meeting the need of instructors for a framework within which to present learning strategies. Early research showed that students were confused by the presentation of single strategies at various points throughout their language study. Teachers found it hard to continuously recycle previously learned strategies without tediously repeating the same strategy application activities. The Problem-Solving Process Model is seen as a way to present strategies within a general framework that can overlay a strategic structure onto any classroom activity. Every language learning task can be broken down into four basic processes: Planning, Monitoring, Problem-Solving, and Evaluating. Individual strategies are presented within each of these four processes. These are recursive processes that the learner can access and utilize at various points in a language learning task.

Strategies are operationalized in the problem-solving process model through either a description of the activity the learner engages in or a question which the learner asks him or herself. Planning includes setting a goal, deciding what aspects to pay attention to, thinking about what he/she already knows, and making predictions. Regulating includes asking questions to monitor comprehension/ production, using what he/she already knows, imagining or drawing a picture, using real objects or acting out situations, encouraging him/ herself through self-talk, and cooperating with classmates for practice. Problem solving includes making logical guesses and asking questions for clarification. Evaluating includes verifying predictions, relating information to experiences and knowledge, summarizing, and self-evaluation. This model is supplemented by a set of vocabulary learning strategies. These include visualization, personalization, grouping, manipulation of real objects or acting out, using cognates, using knowledge of language structures, cooperating with classmates, and self-evaluation.

Procedures for Language Learning Strategies Instruction (LSI)

Introduction to the Use of Strategies

In the beginning of LSI, students are asked to describe their own strategies for learning the target language. The purpose of this discussion (which can include the administration of learning strategies questionnaires) is to make students more aware of the language learning process and to focus on their own active involvement with this process. During this discussion, the teacher accepts all student techniques without judging whether they are useful or not. Next, the teacher models a language task and "thinks aloud" while working through it, in order to demonstrate the use of strategies. For example, a teacher may choose a reading task in the target language, and show how s/he figures out difficult portions of the text through the use of inferencing, or how a certain passage creates mental images that help in comprehending the text. Then, the teacher presents the Problem-Solving Process Model as the basic four processes, without explicit reference to strategies. Students are led through the model with reference back to the teacher's think-aloud for examples of how particular strategies were applied. Following this introduction, the teacher gives students a handout showing the four processes and a selection of strategies that are to be focused on in the coming class sessions.

Continuing Strategies Instruction

In subsequent classes, the teacher begins each language task by showing how students can apply a strategy to Plan for the task. For example, when the assignment is a listening passage, students are instructed to first set a goal for their listening: What information do they need to find out? Then, they may predict the type of language they will hear, based on information given by the teacher about the general content of the listening passage. The teacher can help by identifying several words or phrases that might appear in the passage. During the listening task, students are encouraged to monitor their comprehension, by which they can Regulate their learning. If they find that they are not understanding, it is time to apply strategies to Problem-Solve. They are encouraged to ask questions to clarify the listening passage, or to use inferencing to make an educated guess about unknown words or phrases. Once they have finished with the task, students are asked to Evaluate their performance. They check to see if the goal has been met, and if predictions were verified. The teacher asks students to report on whether the strategies they used were helpful to them individually. This stage of LSI is crucial—students must be given the opportunity to evaluate the effectiveness of strategies use, otherwise they have no motivation for continued use of strategies, or transfer of strategies to other tasks.

During each lesson in which new strategies are presented, the teacher models how the strategies are used, and gives students an explanation for the use of these strategies. It is important for students to first understand how each particular strategy can help them, and then to learn how to apply strategies to a particular task. It is the appropriate matching of strategies and tasks that is characteristic of effective learners.

Scaffolding of Independent Learning

An important aspect of LSI is that the teacher has "scaffolded" or supported the development of a student repertoire of strategies. As a new building is supported by scaffolding in its initial construction stage, students are taught how to become "self-regulated learners" by using strategies, then the "scaffolding" (teacher support in the form of reminders to use strategies) is taken away gradually. Students are eventually allowed to stand on their own, so to speak, having more control over their individual learning processes. As the class becomes more familiar with the use of strategies, the teacher reduces explicit prompts to use particular strategies, allowing students to choose their own most effective strategies. The four processes have become part of the classroom routine, and evaluation remains an important component of each task, allowing for a summing-up and closure at significant points in the class syllabus.

Learning Strategies in Japanese University Classrooms

Instruction in the use of LLS is based on the assumption that following the identification of techniques used by successful learners, the most effective techniques can be used to help less successful learners. Yet, considering the marked difference between the Western and Japanese approaches to education, one should not assume that learning strategies can be universally applicable. Strategies that work well with independent and self-directed learners may not be effective for learners who are dependent on teacher explanations and extrinsic motivation. In an attempt to discover the feasibility of LSI in Japan, the author presented LSI to Japanese students of English at two universities in the Kyoto area for a period of three months. The following report describes the form of that LSI.

Presentation of the Introduction to Language Learning Strategies

Brainstorming student strategies. At the first class meeting, I explained to students that they would be learning English conversation through a different approach in the coming semester. I told them that in order to learn this way, we would begin by thinking about how we learn. I put on an overhead saying: "Think—How do I learn? How can I learn more? How can I learn better?" I briefly discussed the desires of all students to find more effective ways of studying, so they can become more successful at learning. The first activity involved students writing down the things they already do to learn vocabulary. I gave students a sheet on which "Brainstorm" was written across the top, under which there were blank lines. I asked students to discuss in pairs the types of things they did, either in high school or in college, when they were faced with the task of learning new vocabulary in English. I used the learning of vocabulary because it is an aspect of language learning that generates a great deal of variety in approaches and individual techniques. After students spent a few minutes on discussing their vocabulary-learning techniques. I asked them to share what they had found out about their partners' techniques with the class as a whole. I felt that Japanese students might be reluctant to state that they had used some unusual technique, but they would be able to tell what their partner did. As students described how they studied vocabulary, I wrote the techniques on an overhead transparency. For example, some said they spoke a word out loud as they read it, others said they wrote a word many times, or created a mental image of the thing the word represented, or clapped the rhythm of a word. Others watched movies and T.V. to pick up words as they were used in context. After I had written all of the students' techniques on the overhead, I pointed out the interesting variety of approaches they represented. I told the class: "Some people like to hear a word, while others have to move to remember a word, some only need to see the word. Everyone has different ways that work best for them. This semester, I will show you some ways to improve your ability to speak English. You can decide which ones work the best for you. These ways to learn better are called strategies for learning."

Modeling of strategy use by thinking aloud. I put on an overhead transparency with the question: "What is a strategy?" followed by the definition, "A strategy is a technique you can use to help you learn. You can choose strategies throughout a language task to help you perform better." In order to demonstrate how strategies can be used for a speaking task, I modeled a task in my own foreign language, Japanese. I told the students I was going to pretend that I had to answer some questions orally in my Japanese class today. The questions were about my job and my family, so the answers to them served the secondary purpose of introducing myself to the class. I told the class: "To show you better what I mean by strategies, I'm going to talk about and write down some of the things I'm thinking while I'm doing this task. Pay attention, because later I'm going to have you try thinking and writing." I decided to do my "think-aloud" as a "think/

write"—through both speaking and writing—because I wanted to make sure students could understand my English explanations. I also considered the fact that when they were asked to do a similar activity, writing or drawing might be a less threatening way to express themselves than talking out loud.

I explained my goal to the students, which was "to speak Japanese smoothly while answering the questions." I began my self-introduction in Japanese by looking at the questions I would have to answer, and planning my responses. I wrote down the words I would have to use, and the general ideas I wanted to communicate. I asked individual students to "play Japanese teacher" and ask me each of the four questions. I drew some pictures on the overhead to illustrate the visual images that came to my mind when I thought of particular concepts. When I had a problem in remembering a word, or a structure, I asked students to help me. At one point, I looked up a word I wanted to use, but found that the dictionary was not particularly helpful. After completing the questions, I evaluated my performance and (in a temporary switch of our roles) asked students to give me a letter grade on how well I met my goal.

Presentation of the Problem-Solving Process Model. I put on an overhead with the names of the four processes and graphic icons representing them. I explained that each learning task can be performed by using these four processes, and that within each process one could choose from a number of different strategies. I went back over the overhead sheets I had written on, pointing out the way I had used strategies within each process to perform the task:

"You can look at the approach to any learning task as a set of processes for planning, regulating, problem-solving, and evaluating. To succeed on a task, you have to set a goal and think about how you're going to do the task—this is the PLAN stage. When I was planning for my task I thought of the words I would need to use, and decided how I would answer the questions I would be asked. This is represented by a planning notebook, which you use to plan your appointments. After you've prepared your approach, you need to follow up on your plans and be aware of how you're doing while working through the task—this is the REGULATE stage. Remember when I looked up to see if you were understanding and when I thought of a problem I had with a word? That's part of the regulating process. This is represented by a thermostat, which is aware of its surroundings and makes changes depending on changes in what it senses around it. When you are aware of how you learn, you can use strategies to learn better.

"You may find yourself getting stuck in the middle of the task. In this case, you need to use strategies from the PROBLEM-SOLVE stage to get back on track. Did you notice what I did when I had problems? I looked up a word that I don't know in Japanese. But that didn't help—so what did I do? (I asked a native speaker for a better explanation) I used a tool box because when something is broken you can fix it with the right tools, and the right strategies can help with your problems.

"After completing parts or all of the task, a good learner reflects on how well it went. This EVALUATE stage helps you see if you carried out your plans and to check how well your strategies helped you. What strategies was I using to evaluate? I summarized, and I checked to see if I had met my goal. Notice that although the processes may initially seem to follow a sequential order, in my think/write I used them at different times. I began with the PLAN process and ended with the EVALUATE process, but I sometimes also had to plan and evaluate in the middle of the task. For example, I had to make a new plan when I realized that I was answering the second question wrong. Pay attention to when you use the processes and the strategies you use for each process when doing a task."

Daily work using the Problem-Solving Process Model. For two of the classes I taught, the assigned text was "Conversation Strategies"

(Kehe & Kehe, 1994) This text lends itself well to use in LSI, as it presents discrete conversational techniques in a format suited to pair practice. The conversational strategies taught in the text are either complimentary to the learning strategies in the Problem-Solving Process Model or are identical to them. As an example, one chapter of the book deals with questioning for clarification. A pair practice is set up with one partner saying something like, "My uncle is blah-blah years old." The other partner is supposed to ask, "He's how many years old? In this case, the strategy, questioning for clarification, was in both the text and LSI.

I worked through each section of the text in this way: I wrote the word "PLAN" on the board and under it wrote "goal." By looking at the chapter title and the introduction, the students and I determined the goal of the lesson. For the lesson on questioning for clarification, our goal was to learn how to show exactly what we couldn't understand in the speech of our conversation partner. The strategy we used was asking a specific question, using one of the WH- question words. We practiced the strategy with pair practices as described above, with one partner substituting "blah-blah" for crucial information in a statement. When a student had a problem, I suggested ways of solving the problem, through using strategies such as inferencing. After the pair practice, I asked students to evaluate how well they had met the goal by drawing a scale from 1 to 10, and circling a number showing how confident they felt in performing the conversation strategy, with 10 being the highest.

Other activities for practice of strategies were available in the second university class, taught using another text. This text has accompanying taped material for listening practice. Before playing the tape, I asked students to identify the goal of the listening, by looking at the instructions in the text. Then we discussed what might be the best strategy to use to achieve that goal. For example, when a listening task called for choosing the correct response (from two choices) to a question, we used the Planning strategy of activating background knowledge (Think of what I know) to recall the function of the question words in English, and to think of what type of information would be in the answer for each question word. When we played the tape, students were able to quickly identify the correct response, simply by noticing which question word was being used. Evaluation following this activity indicated that students found this strategy very effective in assisting with the listening task.

Another application that allowed for practice of strategies was in the use of a video segment. Before playing a portion of the movie *Jurassic Park*, I asked students to predict what words they might hear in reference to dinosaurs. Some of the predicted words were: fossil, egg, dinosaur, and meat-eating. We watched the video segment with these words in mind, along with several words I supplied, which I knew were in the movie. This is using the strategy, Prediction, which is thought to prepare one for hearing the predicted material, and to focus one's attention more closely to the listening task. Students found they could hear some of the words, despite the fact that they were not said very clearly on the soundtrack.

Homework assignments for LSI. As a homework assignment, I gave students a Language Learning Log, in which they recorded goals that they had set for themselves and how they worked toward those goals. This was intended to encourage them to apply the problem-solving process model to their practice of English outside the classroom. Many of the students reported on their learning logs that they did talk with someone else (generally a native speaker of English) in English outside of class, and that they felt fairly good about the fact that they had forced themselves to seek out the opportunity to practice with a native speaker. The major problem that resulted from the assignment of the Learning Logs was that students made goals that were too broad. I had suggested they set specific goals as we had been doing in class, but many students simply stated: "Speak English" or "speak English more naturally" as their goal for the month. Others had more specific goals: "to make a rejoinder quickly when a partner said something"; "to express body language/gestures" "to listen to other people better"; "make a conversation with many people"; "to ask your favorite food"; "greet person whom I meet first." I have decided that on future assignments of this type, I will give a list of specific goals the students may choose from in order to focus their efforts in keeping a learning log. In general, though, I was pleased with the responses on the learning logs. About 75% of the students who completed the logs seemed to have thought out their need in learning to speak English, and reported that they had practiced in a variety of ways outside of class. Since English classes at the university level meet only once a week, practice outside of class is necessary if a student is to make any progress. Having students keep a learning log may be an effective way for teachers to encourage such outside practice.

Conclusion

My experience in teaching LSI in Japan has been both challenging and exciting. It was challenging to work within the constraints of the once-weekly university English classes, and with large, reticent classes. I am excited by the realization that some of my students have improved their ability to speak English through the applicaton of learning and conversational strategies. I can by no means claim that it is a "magic pill" to improve anyone's language learning ability, but I have become certain that in combination with high student motivation and willlingness to try something different, learning strategies instruction can be an effective supplement to second language instruction.

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Balancing Responsibility and Spontaneity in the Teaching of Language

Joan Headrick Miller

Abstract

This paper reflects my perspective in language teaching. I trust it communicates my knowing about the process of teaching and learning, and that it will open discourse with other educators. The essential thing I intend to do is to have enough faith in my own perceptions and decisions to make them paramount. "Else tomorrow an outside expert will say precisely what I have thought and felt" (Emerson, 1965:277). Additionally my hope is these musings will encourage other teachers to be more the teachers they are.

As a teacher of English as a foreign language, I give my primary allegiance to the language and my own experience of it. I did not invent the English language. My teaching attitude is that if I am true to the language I shall be true to the students and the profession of teaching. I realize, moreover, that both communication and teaching are social relationships and that language is a medium that impinges itself between speaker and listener in the communication process. I find there is no use thinking hard work and application and responsibility and subject knowledge alone will cause genuine learning; there is a strangeness in the work of teaching that is also the result of relationship, effort, faith, and acceptance. A teacher is both a scholar and a priest of the imagination (Keats, 1955).

It is the teaching challenge of balancing the intentional and the creative that I would like to now examine. I know in the act of teaching it is my responsibility as the educator to understand what is essential for students to learn in order for them to master the English language. Furthermore, I know that learning is a challenging, isolated, and individual process that takes place in relation to the unknown, but at the same time it is a natural human movement and when it is met as a challenge it allows the learner to be connected with his/her self. Additionally I know that to bind on to another person's learning will result in self-alienation; therefore I want each student to be attentive to his/her learning mode and to view it as a form of self-expression. Inasmuch as I am a facilitator of student learning I must be heedful of each student's way of gaining knowledge and accepting of what students offer in the process in order to verify how they learn and/or in which ways they may tacitly and explicitly avoid learning.

In teaching I understand that it is more important to be ready for the immediacy of experience than to follow a lesson plan, but I must have prepared a lesson plan in order to make this a responsible choice. At times in my teaching, I take my hands off the handlebars and see what happens. I let the total momentum of the experience of language and communication dictate the direction of the class, because in spontaneous communications there is no commitment to something settled beforehand but only to what is up ahead being created by the act of communicating and the structure of the language. Students must be allowed to perceive the genuineness of communication and of life, both of which are begun without knowledge of the end, and to discern in life as in the process of communication that there is an inherent form that must be followed.

Accountability is one of the main tenets of teaching and as a teacher I want to be perfectly responsible; thus teaching has to be a back-and-forth movement between spontaneity and intention. The intentional elements of teaching are fairly easy to grasp. (The implementation perhaps takes more time, experience, and reflection.) Thus, the teacher creates an educational design wherein s/he decides upon which aspect of the language the students will learn and s/he makes decisions on how to present and sequence the language points in order to aid the students in practicing, reviewing, using, and mastering the selected language components. During the time of the lesson an ongoing in class assessment is made by the teacher as to how effectively s/he is presenting the language concepts. Additionally a post-class assessment will be taken by the teacher and/or by the teacher and the students which will give further indications of how well the students understood and were able to manifest the targeted language skills they were intended to learn. Putting theory into a pattern of practice, by way of a lesson design and a post-lesson assessment, is relatively straightforward in explanation.

Being an intentional teacher I am aware that learning involves cognitive, affective, and psychomotor (Bloom, 1956) components, and I incorporate all three elements in every lesson plan. When I teach a new concept I always try to aid the students in activating any prior knowledge they may have about the concept being presented; I, moreover, may try to elicit their feelings about the concept; and I generally try to get them to be physically involved with the concept. The more all three elements of ideas, attitudes, and actions are integrated into learning tasks the more apt the student is to be effectively engaged in the task and, therefore, in his/her own process of self generated learning. Current research shows that the most effective learning is self generated. Freire (1987), Brazilian educator and author, makes the bold statement that to invite learners to be subjects of their own learning is the practice of freedom.

I come to each new class with topics and knowledge sets that I term priorities in the teaching of English and, of course, I intend to present them. The students also come to class with their priorities and can decide what is to be taught as well or they will tune out or drop out. How do I sustain the opposites of listening to learners as well as presenting them with the language components they must have to gain mastery over the language? By doing student interest and needs assessments. Freire (1970) refers to it as thematic analysis, a way of listening to the issues that are important to students. He points out that when student learners are bored it may mean their interests have been neglected in planning the course. Language motifs that help students to express their own life interests enhance their motivation.

Doing an adequate needs assessment is a basic principle of teaching which honors the fact that all students come to a classroom with different experience and differing expectations.

Additionally I discover what students want to learn and what they already know by asking them questions about their interests, by listening to them, by observing them and by accepting them. On the first day of class I welcome what I have been given and I believe that I owe each student equally my allegiance regardless of his/her level of language competency. In the immediacy of encounter I start to learn what to do as I attempt to help the students move forward in increments all the time trying to challenge them without panicking them.

Safety is a prime method to hold the balance between challenge and comfort for learners. It means that the design of lesson tasks, the atmosphere in the classroom and the very make-up of the group members and materials convey that the learning experience will work for each student.

Trusting in the competence of the teacher and in their own abilities to learn enables students to feel safe. Trust in the instructor is not established through an authoritarian teaching stance but by examples of the teacher's competence in and enthusiasm for the subject matter being presented. The students should not only discern the teacher's professional competence but must sense that the teacher believes each student will be able to master all that will be presented to them. Moreover it behooves a teacher to demonstrate the ability to listen to and learn from students in order to establish dialogue and connection with the student group.

Trust in the sequence of activities builds safety. Beginning with simple, clear, and relatively easy tasks before advancing to more complex ones can give learners a sense of safety so they can take on more difficult tasks with confidence. Giving students adequate time to practice each task augments the learners' sense of safety and sense of skill mastery. Planning consistent item review as part of the lessons fosters depth in the learning experience and trust in one's ability to learn while promoting confidence in the mastery of the foreign language.

To reiterate, a nonjudgmental classroom environment assures safety. Acceptance of every offering from every learner and the affirmation that each student has an equal right, regardless of their level of ability, to make an offering in the class creates a sense of safety that invites creativity and spontaneity. Acceptance is one of the basic pillars of safety. As teachers accept all students' efforts, they are inviting the learners to use their innate power for learning and to build on their own experience. According to the latest studies, building upon one's discrete experience is the only way to acquire new increments of knowing (Petit & Markus, 1987). Finally, the essential thing about safety is that it gives the students permission to have their own perceptions and to express them.

Here I would like to raise the question of whether creation in language teaching and in communication is not something other than putting together materials in the service of prior selected speech production goals. In fact, I am going as far as to say when language goals are used as ends, there can be neither genuine student-created thought nor discourse. Granted, students are learning to manipulate the language when language targets are set for them; however, they are not learning to say or even to try to say what it is that they have to say. I am defining creation in communication, in this instance, as the congruency between what one thinks and what one says. Enhanced discourse learning of any kind, I believe, is a result of a trustful and not distorted entry into the language that is natural to oneself. I have glimpsed the possibility of conceptualizing language as something that can be exactly congruent with one's mental life. That congruency is menaced by many things: competitiveness, judgment, systematic educational distortion toward awards, self-consciousness, fear, and maybe even being daunted by those around you so you just do not have the buoyancy it takes to get into your own thought and language.

I use the period when I was a child at home where my family was receptive to what I said as an example of congruency between my words and my thoughts. At that time, I never felt it necessary to distort my language or even in any serious way disguise my intentions. In and with language my family and I operated in a manner of general acceptance.

An attitude of acceptance is exceedingly important in language teaching. Indeed it is one I try to foster in the classroom so that students can let that congruency between thought and language have its way with their discourse regardless of their language level. In my lesson design I always structure time for authentic student language use. Students need free and uncensored play with the language that they are learning. I, too, as a wayfarer of communication must accept whatever is offered. I think as human beings, in so far as we cherish each other, we cherish this, and trust that it is all right to live our own life and even to have our own thoughts and occasionally in mild ways express them.

At this point I want to return the direct focus of this discourse to spontaneity by asking the question, "How does one teach spontaneity?" and admitting that I do not know. I do know, though, that spontaneity is a visceral, intuitive response from the teacher, that it must be genuine and creative, and that it follows the immediacy of an experience rather than a lesson plan. Teaching, as in all creative endeavors, is an easing into a relation with life, therefore, with students, that makes it customary to be ready for whatever occurs. In fact, the more you let yourself be distracted from where you are going, the more you are the teacher that you are. It is not like getting lost; it is like getting found. It is the immediate response to language that is consequential. At times it seems to me the best equipment for being a teacher of talking, listening, reading, and writing—of communication—would be a wonderful rubber face that would register every nuance; the teacher's role would not be that of approving or disapproving, but simply that of realizing all the amazing miraculous connections that the language and mind make with each other and allowing these realizations to be expressed on one's "impressionable kisser."

How does one teach others to use a second or foreign language with spontaneity? One thing the teacher does is to try and encourage them, induce them, and be company to them when they go ahead and follow the immediacies of experience. S/he tells them, "Don't be inhibited, don't be cautious, do not be concerned about being correct; just go headlong into the experience." In other words, take your hands off the handlebars. How can we as teachers expect students to be brave enough to do this if we do not on occasion do the same—let go of the control?

If teachers give students their "impressionable kisser" response during their questing, the students may accept their own discoveries and claim their own knowing and feel the satisfaction of converging with what they are learning about the language and the process of communication. When a student speaks I lean forward, entering the language from my side, understanding, for that is my job. At times am I disappointed in their performance or angry with their statements? It might be so, but that is not my job. My job is in associating with the students in working toward any little next increment of progress and welcoming it. I want students to know that I am with them and that I do have reactions to their conversations but that the reactions are those of a friendly listener. I might have to say, "I don't understand. Can you help me? I am confused." Or, "Are we talking about the Disneyland in Tokyo?" But I would never say to a friend during a conversation, "My, your enunciation of the *th* sound is excellent." In my classes I do have specific sessions for pronunciation practice, but not during the time that students are striving for genuine communication. At those times, I am wholly a friendly but discerning listener.

As a teacher, I am not an evaluator, nor a monument waiting for student effort, but a participant in communication and a participant in a classroom community. If I start in the stance of being the judge, the advocate of culture, the parental figure, I will have a hard time reaching into the spontaneous thought and feelings of the group. I allow myself to be perceived as impressed, sometimes, but not as a patronizing welcomer to someone who is meeting my standards. (Only the English language embodies set standards in my classroom.) My attitude is more likely to appear as envy, or relief. I can be amazed, but I cannot praise. Praise what? Who knows which increment of learning is crucial for the individual? I am at times a scholar of English, a confessor, a priest of the imagination, a language model, but never a judge.

If teachers praise and criticize students, they are not giving them permission to regard their own learning as primary. I perceive that praise ultimately has the same effect as criticism, really, because in every approval is the implied presence of possible criticism. When we as teachers praise and criticize we are telling students the standard for evaluation is not to be found within themselves, but won from another. With praise and criticism we obstruct student initiative and learning. Teaching, like other sustained human endeavors, is done best in a condition of humility and welcoming of what comes. I would like the teaching of discourse to be without praise or criticism and to have to do with the concepts of more or less, or "Did you do it like this?" or "Tell me more about why you did it like this." A teacher is not the evaluator; evaluation must be a private act of each individual student. The teacher need never praise or criticize, because all issues are particulars. Each student is totally responsible for individual speech production.

Briefly, as the page limitation of this paper does not permit me to go into greater depth, I would like to mention reflective practice as a powerful means of bridging teaching intention to teaching practice, together with it being a way for educators to balance the habit of scholar with the one of priest of the imagination. Reflection is a practice leading to much of the knowing around which I have constructed my present understanding of teaching. (See the appendix for a construct that presents a conceptual framework which underlies reflective practice.) (Osterman & Kottkamp, 1993).

John Dewey, whose ideas are the basis for a great deal of the present thought about reflection, described it as "behavior which involves active, persistent, and careful consideration of any belief or practice in light of the grounds that support it and the further consequences to which it leads" (Grant & Zeichner, 1984, p. 4). Dewey indicates that learning is a dialectic and cyclical process consisting of four stages: experience, observation and reflection, abstract conceptualization and experimentation (Dewey, 1973). Furthermore, Dewey believed, in order for this process to be fruitful, reflection must be integrated with action. Schon (1987) describes it as a dialogue of thinking and doing through which one becomes more skillful.

Reflective practice is based not only on the traditions of experiential learning as espoused by Dewey, Piaget, Gattengo, and others, but additionally on situated cognition which focuses on the process and the context of learning. Situated cognition proponents evince that learning is best accomplished through an active, social, and authentic learning situation that is most effective when the learner is dynamically engaged in his/her learning, when it is a cooperative rather than a solitary process, and when the learning context is germane to the learner.

The rationale for teachers to engage in reflective practice is to improve the quality of their practice, and to foster positive professional change through the process of observation and reflection in order to develop a new awareness of habitual behavioral patterns, to understand the assumptions behind behavior and to discern the effect of one's behavior on others. The end result is to be more the teachers that we are.

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Appendix

GUIDELINES FOR PROMOTING RESPONSIBILITY AND SPONTANEITY IN THE CLASSROOM

GUIDELINE: 1

REGARD THE STUDENTS AS SUBJECTS OF THEIR OWN LEARNING

GUIDELINE: 2

ESTABLISH A CLASS PATTERN OF SEQUENCE, PRESENTATION, REINFORCEMENT PRACTICE, INDEPENDENT USE, REVIEW, AND FEEDBACK

GUIDELINE: 3

ASSESS STUDENTS' NEEDS AND INTERESTS

GUIDELINE: 4

RECOGNIZE THAT THE MOST EFFECTIVE LEARNING INVOLVES COGNITIVE, AFFECTIVE AND PSYCHOMOTOR COMPONENTS

GUIDELINE: 5

PROVIDE SAFETY IN THE ENVIRONMENT AND THE PROCESS

GUIDELINE: 6

REFRAIN FROM PRAISING AND BLAMING

GUIDELINE: 7

PRACTICE ACTION WITH REFLECTION

Note

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New Attitudes among Japanese Learners of English

Yoshiyuki Nakata

Abstract

Many ESL teachers seem to think that second language learners need to acculturate themselves to the target culture in order to be a successful learner. However, I question if it is really impossible for Japanese learners of English to be successful learners while keeping their first language identity. This article (a) evaluates the research literature in attitudes and motivation; (b) compares Gardner's and Lambert's theory with the findings of my study; (c) examines if learners who have an international type of attitude can be successful learners while keeping their first language identity; and (d) examines if language/cultural learning experiences, aptitude, anxiety, intelligence, or parental roles affect learners' attitudes.

Introduction

Gardner and Lambert (1972) noted that second-language learners can be divided into two groups. The first (Group A) would include those psychologically prepared to adopt various aspects of behavior which characterize members of the target linguistic-cultural group, and learn a language so as to integrate oneself with the target culture (integrative motivation). The second group (Group B) would be composed of people having strong ethnocentric attitudes and who might be prejudiced to foreigners and foreign cultures. Members of this group learn the language in order to get a better job or meet a language requirement (instrumental motivation). Those in the second group would be unlikely to approach the language learning task with an integrative outlook; therefore, the degree of their acquisition of the language would be minimized. Gardner and Lambert (1972) found that an integrative orientation was related to successful second language learning. They believed that for second-language learners some process like identification could apply to an entire ethnolinguistic community and account for the long-term motivation required to successfully master the language of that community.

Similarly, Giles and Byrne (1982) noted that, in language learning, the learner's degree of identification with the "in-group" (the group that speaks the target language and is therefore advantaged socially and communicatively) plays a crucial role (Giles's Speech Accommodation Theory). These theories have been championed for a long time. However, I question whether these theories can apply to learners in an EFL context—especially Japanese learners of English.

Researchers' interest and approaches often reflect the social context in which they live (Gardner, 1981). Most social psychologists have conducted their research in the U.S. and Canada, and have extrapolated their findings and explanations as though they were universal (Kalin, 1981). The integrative/instrumental approach of Gardner and Lambert (1959) is not necessarily adequate for all contexts (Clement & Kruidenier, 1983). In the EFL classroom, attitudes toward the L2 community play less important roles than those in the ESL classroom, because learners rarely have contact with members of the L2 group (Dornyei, 1990). Clement, Dornyei, and Noels (1994) noted that, in an EFL context, ethnocultural attitudes toward the L2 community would not be the primary determiner of an individual's L2-related affectively-based motivation. That would instead be determined by the learner's general view of language learning and of the values the L2 conveys. There is a big contextual difference between ESL learners in the U. S. or Canada where the social dynamic has intrinsically been mythologized as a melting pot (heterogeneous including the majority and minorities) and EFL learners in Japan, which is a relatively homogeneous and monolingual society.

Culturally Plural Context

Berry (1987) considers that when individuals live in culturally pluralistic societies, they tend to differ on how they would like to become involved with other persons and groups in that society. In culturally pluralistic societies, a process of acculturation is likely to exist, so that the individuals and groups in contact will influence each other, inducing some degree of change in each other's way of life and individual behavior (Berry, 1980). There are two main issues that individuals and groups in pluralistic societies must confront (Berry, 1994). The first concerns ethnic distinctiveness—how it is developed and maintained. The second concerns inter-ethnic conflict and compels those involved to decide whether there is value for or necessity in positive relations with the larger society. For example, it seems to me that Chinese Americans are more willing to assimilate to perceived norms of dominant American culture and language, changing their names to English names such as Susan or Robert, while Hispanic Americans try to maintain their identity and the Spanish accent in their English. In fact, Veltman (1983) found that there is a rapid shift to English among Chinese Americans. Chinese ranks 15th (below Korean) under Fishman's criterion of survival potential for non-English languages in the U.S. (Fishman, 1985).

It is obvious that Japanese learners of English are not in such a context. So what kind of context are they in?

Japanese Context—Internationalization

Present and emerging technologies, particularly in the communication field, buttress the metaphorical claim that the world is getting smaller. As a result, emerging bilingualism and biculturalism may no longer be a process of discarding the old for the new. Instead, it may be seen a kind of "collecting" hobby, in which different languages and cultural items are collected and stored separately, not because of a reluctance to get involved with new cultures, but because contact with them comes and goes so quickly (D. Verity, personal communication, January 10, 1994). Kalin (1981) found that individuals who were secure in their economic and cultural context were tolerant of other ethnic groups and had generally positive attitudes toward cultural diversity. Certainly today's Japanese learners of English, coming from and probably returning to a stable cultural milieu, are far more secure in their economic and cultural context than earlier waves of immigrants to the U.S., who had largely left behind a secure cultural context, persecution aside, for an uncertain future in the New World. I believe there is an internationally-minded person (New Group) who can mediate between Gardner and Lambert's Two Groups.

Therefore, I suggest that the ideal model for SLA may not be complete accommodation to the target culture, but rather the development of an international outlook that allows the learner to see the strength and weakness of both the target culture and his or her own culture. My assumption, then, would be that there may be internationalists among Japanese learners of English who have an international point of view, knowledge about Japanese, American, and global issues, a critical point of view toward the L1 and the L2 cultures, global English proficiency, and, therefore, don't have to assimilate the target culture or forsake their L1 identity. I also assume that several factors, such as language/cultural learning experience, intelligence, aptitude, anxiety, and parental influences, affect Japanese learners' attitudes towards English in the process of their language development, since I believe that Japanese learners of English rarely have extreme (positive or negative) attitudes toward the target culture from the beginning, and that is different from ESL learners in the U.S. In an EFL context, anxiety and self-confidence significantly contribute to L2 motivation (Julkunen, 1989), while positive attitudes may be determinants of L2 achievements in an ESL context (Gardner &

Lambert, 1972).

This may be the time to work on studies pertinent to a Japanese context. We may see new approaches and findings without constraints imposed by a uni- or bi-cultural models, by applying the ideology of internationalism prevalent in Japanese society.

I conducted a survey in which the major focus was how internationalism affected the identity of Japanese learners of English as well as their proficiency, in order to see if the assumption above reflected reality or not.

Method

Research Questions

The investigator was interested in learning about the following:

1. Does Group A, B and New Group show significant differences with regard to their attitudes toward American, international, and Japanese issues?

2. Is there any significant correlation between learners' attitudes and their proficiency?

3. Do language/cultural learning experiences, intelligence, aptitude, anxiety and parental role affect learner's attitudes?

Subjects

Forty-seven subjects participated in this survey. They were studying conversational English at Kobe YMCA. Their proficiency level ranged from beginning to advanced (A-F). The ages of the subjects ranged from under 20 to over 50. Learner's attitudes were measured on a five-point self-rating scale from "strongly agree" to "strongly disagree."

Materials

The questions were asked in Japanese. The questionnaire (Table

2) basically asked the respondents their class level, what their problematical areas were, their sex, their age, whether they had been abroad, what their purpose in studying English was, the major reason for studying English, their attitudes, aptitude, anxiety, any other language/cultural learning experiences, and parental influence.

The students were required to indicate on a five-point scale, from 1 = strongly agree to 5 = strongly disagree. First, I asked the students to answer the questions (Table 1). In order to see their attitudes toward American, international and Japanese issue, I took the sum of the points for each group of statements (Q2,5,8 for Group A—American attitudes, Q3,6,9 for New Group—International attitudes, Q 1,4,7 for Group B—Japanese attitudes), according to Table 1. For example if a respondent shows the highest point value on the group of statements (Q2,5,8), I consider him/her as someone who has favorable attitudes toward America and, therefore, put him/her into American group (Group A). This means only that this group has the most favorable attitudes toward America among the 3 groups of statements, not that it has a totally American type of attitudes. As a result, 20 respondents are in Group A, 22 of them are in Group B, and 5 of them are in the international group.

Table 1. Groups of Statements (American, International, Japanese)

Statements indicating American attitude

(2) Learning English is helpful to understanding American people and their way of life.
(5) I want to make many friends from America.
(8) I met wonderful American people or culture before.

Statements indicating international attitude

(3) Learning English is helpful to understanding global issues.
(6) I want to make friends from many countries.
(9) I want to contribute to the world in some way in the future.

Statements indicating Japanese attitude

(1) Learning English is helpful to getting a good job.

(4) I want to contribute to Japan in some way in the future.

(7) I'm worried about Japan because I think we are losing tradition affected by American culture.

Results and Discussion

A summary of the totals, reported by percentages, is shown in Table 2 as follows:

(1) The students in Group A and New Group tend to be in higher-level classes than the students in Group B.

(2) The students in Group B think they have problems in many areas. This may imply that they want to improve their proficiency in many areas.

(3) Among people in Group A, there are more women than men.

(4) The students in New Group are relatively older than the students in Group A.

(5) Compared with the students in other groups, the students in New Group have spent more time in English-speaking countries.

(6) The students in Group A traveled to foreign countries other than English-speaking countries more than New Group.

(7) Only a few people in Group B have traveled, or lived in foreign countries, including English- and non-English-speaking countries.

(8) All the groups study English for communication purposes.

(9) The students in New Group want deeper communication than the students in Group A do.

(10) The students in New Group don't feel that they are English speakers when they speak English as much as the students in Group A do.

(11) The students in Groups A and B are more worried about making mistakes.

(12) The students in both New Group and Group B want to learn English in the classroom more than those in the American group do.

(13) Parents of students in New Group are more interested in international issues than the parents of other groups' students.

In summary, there is a correlation between a learner's proficiency and his or her attitudes. People in New Group are older, more experienced in foreign countries, more interested in international issues, born in better-educated families, have higher proficiency than others, and, therefore, would like to have communication on a deep level. The students in Group A are mostly women, have traveled to English-speaking countries, like American things, would like to improve their oral/aural proficiency, are not confident and, therefore, study mainly for communication purposes. It's hard to tell about people who have Japanese attitudes because of the very limited sample size. However, it has been shown that they don't have much experience in English-speaking countries and other foreign countries.

Table 2. Questionnaire Results (in percentages)

N(American) = 20 (Q2.5.6)	N(International) = 22 (Q3.6.9)	N(Japanese) = 5 (Q1.4.7)
1. What is your class? (A=beginner B=high-beginner C=low-intermediate D=high-intermediate E=low-advanced F=advanced)		
20 25 15 25 5 10	14 14 32 14 9	20 20 40
A B C D E F	A B C D E F	A B C D E F
2. What is your most problematical area of the four skills (writing, reading, listening, and speaking)?		
5 0 20 75	14 14 18 54	20 0 20 80
W R L S	W R L S	W R L S

3. (1) Your sex

Male=15 Female=85 M=45 F=55 M=40 F=60

(2) Your age (-20, 21-30, 31-40, 41-50, 51-)

10 : 40 :20 : 15 : 5 0 :27 : 23 : 25 : 25 20 :20 : 0: 20 :40

-20 -30 -40 -50 51- -20 -30 -40 -50 51- -20 -30 -40 -50 51-

4. I have lived in English-speaking countries or traveled there.

Yes=90 No=10 Yes=73 No=27 Yes=20 No=80

5. I have lived in foreign countries other than for English-speaking countries.

Yes=65 No=35 Yes=36 No=64 Yes=20 No=80

6. I can speak foreign languages except for English

Yes=20 No=80 Yes=5 No=95 Yes=0 No=100

7. (1) The major reason why I study English is to be able to communicate with native speakers of English.

SA(strongly agree) A(agree) U(unknown) D(disagree) SD(strongly disagree)

SA:A: U: D :SD SA :A :U :D :SD SA : A :U :D :SD

5 :35 :45 :20 :0 40 :50 :5 :5 :0 20 :40 :40 :20 :0

(2) The major reason why I study English is not only to be able to communicate with native speakers of English but also to understand and discuss sophisticated issues.

5 :30 :45 :20 :0 27 :27 :32 :14 :0 0 :40 :60 :0 :0

8. (1) Interest in American items (American football, American movie, news about America)

15 :23 :36 :7 :9 27 :27: 32: 14 :0 0 :40 :60 :0 :0

(2) Interest in international items (Rugby, European movies, news about international affairs)

12 :36 :36 :10 :6 8 :39 :23 :25 :5 0 :40 :40 :13 :7

(3) Interest in Japanese items (Sumo, Japanese movies, news about Japan).

8 :51 :27 :12 :2 20 :39 :25 :16 :0 0 :40 :40 :13 :7

9. (1) When I speak English, I feel as if I am an English speaker.

SA :A :U :D :SD SA :A :U :D :SD SA : A :U :D :SD

0 :10 :60 :25 :5 0 :0 :30 :32 :38 20 :40 :40 :20 :0

(2) Whenever I speak English, I feel discomfort and worry about mistakes.

5 :35 :40 :15 :5 0 :23 :36 :32 :9 0 :20 :20 :60 :0

(3) When I speak English, I feel as if I am an internationalist.

0 :15 :40 :25 :20 0 :9 :41 :32 :18 0 :0 :40 :60 :0

(4) I prefer learning languages to learning other subjects.

10 :35 :45 :10 :0 14 :27 :45 :9 :5 20 :40 :20 :20 :0

(5) When I speak English, I feel as if I am a Japanese speaking a foreign language.

5 :40 :35 :20 :0 5 :41 :36 :9 :9 20 :60 :20 :0 :0

(6) I'm relatively interested in many things and have a wide range of knowledge.

0 :50 :45 :5 :0 0 :27 :59 :14 :0 0 :60 :40 :0 :0

(7) I'm good at grammar.

0 :10 :40 :50 :0 5 :14 :40 :23 :18 20 :0 :40 :40 :0

(8) I think I can speak English better than others.

0 :15 :20 :40 :25 0 :18 :18 :32 :32 20 :0 :60 :20 :0

(9) I like to learn English through teacher's instruction in language classroom

10 :45 :40 :5 :0 23 :45 :27 :5 :0 40 :40 :0 :20 :0

(10) I like to learn English through listening to the radio, music, attending movies, talking about movies.

10 :65 :25 :0 :0 18 :64 :18 :0 :0 0 :40 :40 :20 :0

10. (1) My parents speak English.

Yes=15 No=85 Yes=9 No=91 Yes=20 No=80

(2) My parents are interested in international issues.

10 :10 :45 :20 :5 0 :32 :36 :23 :9 0 :20 :60 :0 :20

(3) My parents are interested in America.

5 :10 :55 :15 :15 0 :14 :63 :14 :9 0 :0 :100:0 :0

(4) My parents are rather traditional Japanese.

SA:A: U: D :SD	SA :A :U :D :SD	SA : A :U :D :SD
30 :20 :35 :10 :0	14 :32 :44 :18 :9	0 :20 :20 :60 :0

Conclusion

From the responses to the questionnaire, we can conclude that Gardner and Lambert's notion of group dynamics does not apply to Japanese learners of English. It implied the existence of New Group among Japanese learners of English who have a more global English proficiency than other groups of learners do. It was originally assumed that language/cultural learning experiences, intelligence, aptitude, anxiety, and parental influence affect learners' attitudes. However, the results showed no significant difference among the three groups. This may be because of the small sample size. Therefore, my next objective is to examine the influence of these factors on learners' attitudes and the effect of attitudinal change on language development. We need to reveal foreign language acquisition to be a complex social process.

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Note

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II

Teaching Experiences

Rock and Roleplay

John Dougill

Abstract

The use of rock music in the language classroom is often viewed as light relief from more serious activities. This is to disregard the true potential, however, for rock music offers language teachers a rich resource in which language is used in a real and significant cultural context. The university course described in the paper is based on the classics of rock music and seeks to explore their social and historical significance. The exploitation of the songs for language purposes is broken into three parts: the use of pre-listening activities; tasks to motivate students through the listening stage; and post-listening activities to extend the new material and develop students' communicative ability. A sample lesson is also provided with the aim of demonstrating that, far from being superficial or supplementary, rock is a rich educational resource that fully deserves a place in the curriculum.

Introduction

Rock music offers the language teacher a rich resource that provides far more than simple listening material, for it also contains reflections of the cultural values in which it is rooted. Indeed, the history of rock music can be seen as mirroring the development of postwar values among the youth of the West, which is why the course based on rock music developed at Kyoto Women's University goes under the general heading of British and American Culture.

The purpose of the course is threefold: 1) to provide an overview of the development of rock music from its origins to the present day; 2) to show how this mirrors the development of postwar values in the

West; 3) to deepen and extend students' language ability, in particular their listening and speaking skills.

Selection

Conveniently, there is already an established canon of "rock classics" from which selection for the course can be made. Like works of literature and classical music items, these rock classics have stood the test of time and are generally accepted as the outstanding works of their type. As such they can be considered to be of greater value pedagogically than the ephemeral hits of the present. They also offer further advantages in educational terms. The tunes and the names of the singers are likely to be familiar to the students, increasing motivational interest in the texts. The songs will invariably be heard again outside the classroom, giving students the satisfaction of recognition and reinforcing the lesson. Recordings are readily available either on CD or cassette, and very often on video too. Some songs even come in different versions, such as Eric Clapton's "Layla," allowing for a comparison of interpretation in terms of tone, music, style and wording. Moreover, there is an abundance of information available about the musicians, their backgrounds and their significance in cultural terms—and classroom textbooks too based on such songs.

Approach

It is one of the axioms of the language classroom that the teacher should grade the task and not the text. This is particularly true of popular music, in which audibility plays a significant role in determining the methodological approach to the song. There are, for example, songs with simple words which are difficult to hear either because of the style of singing or because the vocals are lost in the background music. Treatment of the text has to therefore take into account the ability of students to hear as well as understand the lyrics, and different strategies adopted accordingly. The chart below provides a simple overview of the type of options open to the teacher.

Difficult text, difficult to hear	Reading comprehension with music used as extra dimension
Difficult text, easy to hear	Limited listening practice (e.g gap-filling) followed by reading comprehension
Easy text, difficult to hear	Predictive gap-filling with listening to confirm
Easy text, easy to hear	Listening comprehension questions; partial or whole dictation

Listening: A Model Procedure

As with any listening exercise for language learning, a three-fold treatment serves to exploit the material to its fullest extent, with the class moving from a pre-listening stage to the actual listening, and then finally to follow-up exercises which serve to build on and extend the content of the lesson.

I) Pre-listening exercises

The purpose of the pre-listening exercises is both to arouse students' interest and to prepare them for an understanding of the material. The preparation might be in terms of language or background knowledge. Prediction and the eliciting of information are two particularly useful strategies in this stage.

The use of prediction can take many forms with students being asked to speculate about the title, the first words, the first verse, key words taken from the song, or indeed the opening notes of the song. Here by way of example is the pre-listening stage of a lesson on "Money for Nothing" by the Dire Straits:

i) Teacher plays the opening notes and asks if students recognize the song. If so, do the students know what it is and who by, etc.

ii) Teacher writes the title of the song on the board and asks students to think of activities that might be described as "Money for Nothing." Students work in pairs and then compare ideas (one class came up with fifteen different ways!).

iii) Teacher dictates some adapted sentences from the song, for example: "Look at those idiots on the television;" "I should have learned to play the guitar;" "That isn't working;" "We've got to install microwave ovens." Students are asked to suggest the age, background and sex of the people making such statements and to imagine in what situation they might be made.

This exercise in prediction can be taken a step further by presenting students with a gap-filling exercise to do prior to the actual listening stage. By making the gaps relevant to students' needs the teacher can also give valuable grammar practice, as in this example from The Beatles' "Eleanor Rigby" based on prepositions:

Ah, look __ all the lonely people.
Ah, look __ all the lonely people.
Eleanor Rigby picks __ the rice
In the church where a wedding has been.
Lives __ a dream,
Waits __ the window,
Wearing a face that she keeps
___ a jar __ the door:
Who is it ___?

By committing themselves in this way students are encouraged to listen with greater attention, for they will naturally want to discover whether they have guessed rightly or not.

An alternative method to prediction is to elicit and extend students' existing knowledge, with pictures providing a good focal point. A pre-listening exercise to Madonna's "Material Girl," for example, might involve the teacher displaying a picture of Madonna and inviting students to volunteer information about the singer. Even should the whole class be totally ignorant of the person concerned, the picture remains a valuable visual aid, for students can describe the appearance and speculate about the nationality, age and type of character, etc.

Drawing on students' knowledge also provides a useful way into giving the necessary background information to a song. "Candle in the Wind" by Elton John provides an example, for it centres around the life and death of Norma Jean, i.e. Marilyn Monroe, about whom students might lack the knowledge necessary for a full understanding of the text. In this case the pre-listening activity might take the form of a quiz, with questions such as "What was Marilyn Monroe's real name?" "How did she die?" "What kind of character was she?" etc. preparing students both with the relevant language and the necessary information for listening with understanding.

II) The listening stage

It is suggested that students be exposed to the listening material at least twice and preferably three times for the maximum benefit to ensue. The first time through might be regarded as an initial exposure, allowing students to experience the song and gain an impression of the melody and vocals. The second listening serves to consolidate students' understanding and allows them to extend their aural ability. The third listening should then lead to listening with full understanding and appreciation.

In practice the listening stage tends to be handled in a variety of ways, depending on: 1) the pre-listening activities; and 2) the accessibility and audibility of the words. Given the above, and given also the fact that each song determines its own treatment, I have found a useful working guideline to be as follows:

i) Listening to the song

Ask for students' reactions to melody, vocals, instrumentation, words; elicit previous knowledge of the song or singer.

ii) Listening to the words

Gap-filling; correcting deliberate mistakes in the lyrics; dictation; completing the lines; putting verses in the right order.

iii) Listening to the meaning

Comprehension questions; true/false statements; paraphrase or summary of each verse.

III) Post-listening

Post-listening activities generally consist of communicative exercises which build upon the content of the song. These might consist of discussion, debate, drama activities or roleplay, with opportunities for students' creative writing for homework. Thus, by way of example, "Candle in the Wind" can lead into students talking about their favourite film or film star, and "Imagine" by John Lennon might develop into a debate on the proposition "War will always exist."

Roleplay offers an effective alternative to the debate and discussion formula, providing a means of expression for students inhibited about giving opinions. David Bowie's "Space Oddity," for example, provides an excellent vehicle for turning rock into roleplay. The song, loosely based on Stanley Kubrick's *2001: A Space Odyssey*, features a spaceman named Major Tom, who takes off into space but never returns. Here are two possible ways of utilising roleplay for further language practice based on the song:

1) Working in pairs, students decide on the age, background, education, family circumstances and hobbies of Major Tom, drawing on information given in the song. Students then change partners and interview each other, answering questions in character.

2) The second roleplay is set after a time lapse of a year with

Major Tom unexpectedly returning to earth. Students form pairs and are asked to imagine why Major Tom did not come back in the first place; why he has decided to come back now; how he survived in space; how he spent his time; what he thought about, what he missed most, etc. Students then change pairs to interview each other as above, or a "press conference" can be held at which one student plays Major Tom and others ask questions.

A Sample Lesson

Rock music is a powerful linguistic resource, as has been demonstrated, but it also offers material which is educational in the fullest sense of the term. This can be demonstrated with reference to U2's "Sunday Bloody Sunday," a powerful condemnation of sectarian violence in Northern Ireland, the first verse of which is given below:

I can't believe the news today,
I can't close my eyes and make it go away.
How long, how long must we sing this song? How long?
Tonight we can be as one.
Broken bottles under children's feet,
Bodies strewn across a dead-end street,
But I won't heed the battle call.
It puts my back up, puts my back up against the wall.

The song raises considerations concerning the nature of religion, war, nationalism and personal involvement in an age of televised atrocities. Treatment will depend on the type and level of class, but with a large group of second-year university students I have found the following to be effective.

1) Pre-listening activity: Eliciting students' knowledge of N. Ireland in the form of a quiz followed by an explanation of the significance of Bloody Sunday (killing of Irish civilians by British Army in 1920)

2) Listening (a difficult text with audible lyrics)

First time—correcting false words in the text

Second time—confirmation of correct text

Third time—True/false questions

3) Post-listening activity: Students watch video of U2 performing Sunday Bloody Sunday in which the lead singer makes an impassioned, impromptu and courageous speech condemning American supporters of the IRA (the video has Japanese subtitles). Students are then asked to write down three questions they might like to ask the singer about his beliefs or about Northern Ireland. The teacher then fields the questions either in role or as himself. This leads in turn into a values clarification exercise in which students are asked about their own attitudes to social and political involvement.

In this way it can be seen that rock music not only involves useful language work but serves the educational process in terms of broadening minds, clarifying values, promoting internationalisation and developing autonomous thought.

Assessment

Student feedback from the course has been overwhelmingly positive with most students making comments to the effect that they were surprised to discover that rock songs could have meaningful words (a reflection perhaps on the state of Japanese rock). One point in particular needs emphasising: the students who are not interested in Western rock music at the outset of the course turn out to enjoy the course most. Surprising though this might seem, it arises because the course brings them to an appreciation of the significance of the songs involved, regardless of whether they relate to the music or not. Those with a previous interest in rock music have often developed their own tastes and are prejudiced against music of a different genre.

With the postmodern disparagement of the artificial distinction between "high" and "low" culture, the use of rock music might be seen as providing a useful and valuable middle way between the inaccessibility of literature on the one hand and the inanity of language-learning material on the other. That music is a powerful aid to memorisation has long been known: that it also sweetens the bitter pill of language learning is something to which the 263 students currently attending the course on rock music at Kyoto Women's University will surely attest.

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学習方法／FDによるドリル＆
プラクティス
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問題編13章（各章30問）

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Organizing a CAI Contest[1]

Kenji Kitao

Abstract

Since 1992, teachers of foreign language CAI (computer assisted instruction) have hosted a CAI contest for freshmen and sophomores at the Tanabe Campus of Doshisha University. The purpose of the contest is to make all students aware of foreign language CAI classes, to encourage them to enroll in such classes, and to encourage students of foreign language CAI to study hard. The contest is not difficult to organize or to administer, and it is not expensive to carry out if there are computers and software available. This paper explains how the contest was organized, what we did and what the results were. It also includes some suggestions for teachers interested in hosting such a contest.

Introduction

Doshisha University began offering English CAI courses in the second semester of the 1988 academic year, a German CAI class in the second semester of the 1991 academic year, and a Chinese CAI class in the 1994 academic year. By the second semester of the 1994 academic year, there were nine teachers teaching 17 foreign language courses using computers, and slightly fewer than 500 students studying English, German and Chinese. Our experiences were described in detail in Kitao (1992a, 1992b, 1993a, 1993b, 1993c, 1993d) and Kitao, Ishihara, and Yamauchi (1992).

CAI Study Group

In order to develop good programs and teaching materials, to train new teachers, to learn more about CAI, and to exchange ideas for better CAI classes, several Doshisha University teachers formed a CAI study group. We obtained a Doshisha University Computer Research Fund grant in 1991 and 1992[2], and visited computer business shows, other universities, and conferences. We also bought books and software on foreign language CAI and invited speakers with that fund. We had a monthly study meeting and an annual orientation program, which was extended to a CAI conferences[3].

CAI Contests

This group of foreign language teachers made a plan to host a CAI contest based on Shimatani's (1993) experiences. The main difference between the plan we developed and the one Shimatani described was that we held a two-hour contest with all participants at the same time rather than allowing individual participation during the school festival, because the administration is easier, and it looked more formal and academic. It was approved and funded by the *Tanabe Jigyo Iinkai* [Tanabe Event Committee]. The first contest was held in fall, 1992, and the second, in fall, 1993. The third one was held in the fall, 1994 by the Institute for Language and Culture, and this contest has become the annual event held on Doshisha University's Tanabe Campus.

This contest is easy to organize and administer if computers and software are available. It is a good way to encourage students to study foreign languages and to get students interested in CAI. I will explain what we did and how we did it in order to help readers start CAI contests of their own.

The First CAI Contest

Planning. To get our plan approved by the Tanabe Event Committee, we wrote a brief proposal. The budget was less than ¥50,000, including prizes and lunches for a committee. The committee raised two points. One was whether the event was for all students, not for only CAI students, and the other was that giving prizes is not educational, and no other events are doing it. The answers for the first question was that there are students who are using computers and word processors, and more and more students will use them. As long as the contest is open to all students, this could be one of the sponsored events. The second answer was giving certificates and some small prizes which are acceptable in education, since this is a contest.

All grammar and vocabulary questions for the contest were made by four teachers during the summer vacation.

We made an announcement of the contest and that forty students would be accepted on a first come, first served basis. We posted it on bulletin boards and distributed it through English teachers. There were some students who were interested, but many of them could not type. We extended the application deadline and had 30 applicants.

Another problem was setting up grading programs in a new account for the contest. Computer staff members insisted that they were not responsible for it, though they could technically do it. Therefore staff members from academic affairs did this under the instruction and supervision of the computer staff, and teachers checked whether they could work properly.

The head of the committee made three files of typing exercises (300 questions) and 7 files of grammar and vocabulary exercises (220 questions), using the questions made by the four teachers. We had one first prize (¥5,000 dictionary), two second prizes (¥3,000 dictionaries), three third prizes (¥2,000 dictionaries), and four other prizes (¥1,000 worth of floppy disks). We also made an English certificate for each prize.

Administering the contest. We held the first CAI contest on a Saturday, with registration scheduled to start at 9:00, the opening ceremony at 9:10, and the contest 9:30-11:00, and the closing ceremony at noon. Since it was raining, five participants were absent and some others were late. We started the opening ceremony late. One staff member was the moderator, the head of the committee greeted the participants, and one English teacher explained how to use a computer and how to compete in the contest.

We had planned to start with typing questions, then move on to vocabulary and grammar. However, we had a problem at the beginning. The head of the committee had made the typing questions with old typing software on an NEC computer at home, and the questions did not work with the new software on the Hitachi computers at school. We let students work on vocabulary and grammar, and I converted the typing questions to the new software.

This accident was fortuitous, however, because all the students finished the vocabulary and grammar questions, but some non-CAI students gave up on the typing questions in the middle.

The head of the committee and a German teacher graded the files as the students finished them. Two staff members rapidly made charts of the grades.

The vocabulary and grammar questions were weighted 70%, and the typing questions 30%. The first, second and third prizes were decided based on total scores. The other four prizes were awarded weighing the individual categories.

The first prize winner was a female freshman who was not enrolled in a CAI class. In the closing ceremony, the head of the committee made comments on the results as a whole. Then a staff member announced the names of the winners, and the head of the committee read a certificate and gave it with the prize to each winner. After the contest, we posted the names of the winners on bulletin boards on campus. Since we had to put the winners' names on the certificates, we collected them and asked the winners to come to pick them up. However, some of them were never picked up.

Evaluation. Since this was the first contest, we had an evaluation meeting with a staff member and some teachers. The results were distributed to all CAI teachers and committee members as well as some administrative teachers.

Some of our conclusions about problems with the contest were as follows:

1. Partly because this was the first contest, it took too much time (almost 9 months) to make the plan and carry it out. It is possible to carry out a contest for up to 80 students with two staff members and three faculty members.

2. Only 25 students attended the contest. This may have been because it was held on a rainy Saturday on the campus, which is in an inconvenient location for many students. Also, the publicity was probably not sufficient. We should have put announcements near the CAI classrooms, contacted the ESS or other clubs related to English, and persuaded more teachers to make the announcement in class. We had very few non-CAI students.

3. The first come, first served registration might not be good. If there are more interested students than we can accommodate, we should hold a drawing.

4. We originally planned to accept participants for only one week, up until a week before the contest. If there is room, we should accept participants until the day before the contest.

5. Since the academic affairs office is some distance from the CAI classrooms, it might have been better to have the applications accepted at the computer office, which is very close to the CAI classrooms.

6. Five out of the thirty students who signed up were absent. One solution might be to charge students to enroll and give prizes to everyone.

7. Holding the contest on a Saturday, when students do not normally have classes, does not seem to be a good idea. It might be better to hold the contest on a weekday.

8. We need to test all software on the Hitachi computers which we use for the contest. Different people make materials with different levels of difficulty. It is necessary to check the balance of materials in advance. Since it takes much time and energy to make materials, we need to consider some payment for people to make those materials.

9. We need more assistance from computer staff members. They opened the accounts for the contest, and this was not enough.

10. Students were issued numbers at reception and assigned seats based on their numbers. This was helpful.

11. The opening ceremony took about 20 minutes, which was about the right length.

12. The number of questions was appropriate. Twenty-three out of 25 students finished all questions. The students got 25-55% right on vocabulary and grammar questions, indicating that the grammar and vocabulary questions were too difficult. The average time spent was between three and fifteen minutes, and there was a lot of variation on the time required per file. We should have arranged the questions according to difficulty and time required. Typing files were too long, and they were too difficult for non-CAI students. We used new materials for the contest so we did not know the difficulty level or time required to finish. However, if we use the old questions, it may be difficult to make the contest fair for every participant, since some of the CAI students might have encountered those questions before.

13. One hour was just about right for deciding the winners. However, one teacher was busy running grading programs and was not involved in decision making. The procedure and criteria should be clearly decided before the actual decision making. It should be announced before the contest, which would allow students an opportunity to plan strategies to help them win.

14. It was useful to have a closing ceremony. The comments that were given were useful for educational purposes, and the ceremony allowed the winners to be recognized and praised.

Some suggestions were made for the future contests:

1. We could give many questions in advance, allowing students to study before the contest. This would better enhance their learning of English.

2. Typing answers to questions is too difficult for the non-CAI students. We could make an elementary division with only multiple-choice questions and an intermediate division with questions which require some typing and which also includes typing questions.

3. All the questions should be tested by more than one teacher on the computers to be used for the contest. There are almost always some problems in CAI materials.

4. The questions we used were too difficult. It would be better if students could get at least 70% right, or they will lose interest. One possibility is to give hints if the students get the wrong answer the first time and allow them to try a second time. If they still do not get the right answer, it could be given to them.

5. In this contest, we had only vocabulary, grammar and typing. We need to consider what areas to cover. It might also be a good idea to have divisions such as vocabulary, grammar, reading, writing, culture and typing.

6. The English certificates were a good idea, but it might be better to have prizes such as trophies or plaques. We should make it clear what prizes we are offering and how we select students for each prize, so that students can make strategies.

The Second CAI Contest

Planning. The head of the CAI committee and staff members of academic affairs made a plan for the second contest and called the meeting for the CAI contest one month before the contest was scheduled.

Since the head of the CAI committee had not been involved in the previous contest and was not familiar with the results of the evaluation, there was conflict. We made an administrative committee and appointed a chair. The chair called a meeting and organized plans, but there was little time, and the committee was not able to change much, so some of the same problems of the previous year were repeated.

There were four divisions: grammar, vocabulary, reading, and typing. The first two were all multiple-choice questions. The chair made all the questions used in the contest, based on materials made by another teacher which had not been in class. This was his first experience making questions, and it was good training for him to make the files. He was very dedicated, and he spent several days making all the arrangements himself. He chose to give book bonds for prizes, and he created a new prize for the second student from the bottom, to encourage that student to study harder. He offered prizes for the best overall score and for each division.

Administration. Thirty-five students participated in the contest. All of the students finished the grammar, vocabulary, and reading sections, but 13 students could not finish the typing section. They got 57% correct in grammar, 53% in vocabulary, and 49% in reading. The most difficult file was 41% correct, which was a reading file. The difficulty level was much improved but it was still too difficult. The prizes were decided based 70% on the score and 30% on the time. We chose the top three overall and the best in each division. There were no problems with either the contest and or the grading, and we were able to finish both within the time we planned. The closing ceremony was also good. The comments were made on the results, and certificates and prizes were given to all the winners.

Evaluation. The second contest was much better than the first one. However, problems with the second one included the fact that the head of the committee did most of the work, and some of the teachers on the committee teachers did not work even on the day of the contest. We also need a greater variety of divisions, including, for example, English-speaking cultures. In order to make a variety of good questions, we need more people making materials. Since this is time-consuming, some money should be paid to the materials developers.

The Third CAI Contest

Planning. The third contest was held by the Institute for Language and Culture in fall, 1994. There were many problems, and we needed to overcome them. The preparations started late. The head of the committee again did the most work. The announcements were only posted on bulletin boards, and the publicity was poor and did not mention anything about prizes. The head of the committee spent a great deal of time and effort choosing the prizes, but he did not spend much time making the final files of questions. He chose very few questions (about half as many as the previous year). He did not test the final files with the computer for the contest. Thus the typing programs did not work properly, and other files had many minor errors in the questions. He did not emphasize time, and students spent too much time doing those questions. He did not explain how the winners would be chosen. He did not test in advance whether he could grade the results, and he was not able to get grades for the vocabulary questions. Though there were questions on grammar, vocabulary, reading, and typing, some of the reading questions were on dialogues rather than reading. The closing ceremony was also poor, because the teacher who gave the comments did not say anything except how the winners were chosen. The certificates were not read, and only prizes were given.

Suggestions for Administering CAI Contests

The most important idea behind the contest is to stimulate students to learn English, particularly with computers. Thus, we have to have an interesting contest that many students want to participate in. We have to have good publicity and use various means to get them interested.

We should have a variety of divisions, including American history, English-speaking cultures, business English, and reading newspapers, in addition to the four skills. We should continue to include some exercises requiring typing skills, which many students do not have.

There are a number of other possibilities for the various divisions in the contest which would stimulate students' interest and encourage them to develop their skills in English. For example, it is possible to have students use word processors to write an essay. We could announce a few topics, and allow students to practice in advance. At the contest, we could give the students one topic and let them write an essay within a certain time. Another possibility would be to give students a large amount of reading material in advance, and one division of the contest could involve answering questions over that reading material. In addition to having students compete as individuals, we could make groups of three or four students who have to cooperate on an assigned task. We could, for example, give each group the assignment to make a newspaper, requiring the students to write articles and edit and organize them. We could also have competitions among classes. We could give tasks using computers for databases, dictionaries, or encyclopedias. If a contest could create situations in which many students work together to learn English, that would be beneficial.

Since many teachers have never tried CAI, it is also important that the contest get as many faculty members as possible involved and get them interested in using computers as a part of their instruction.

Computers are very powerful, and they can be used to do a variety of activities for instruction. If your school already has them, it is not very expensive to organize a contest like ours, and we believe that it is very useful for education. However, it does take time and energy, and it is necessary to make good plans.

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Notes

[1] This study was partially supported by Doshisha University Research Fund grants 1991-1992 and 1993-1994.

[2] Ten foreign language teachers formed a group and received a Doshisha University Computer Research Fund grant in 1991-1992. Some foreign language teachers received the same grant in 1992-1993, Doshisha University Research Fund in 1990, in 1991-1992, 1992-1993, and 1993-1994. The total amount was about 13 million yen. Parts of those research projects were published as Edasawa, et al. (1992) and Nozawa, et al. (1993).

[3] The largest conference was the fourth CAI Conference held in February, 1993, at the Tanabe Campus of Doshisha University, in which 260 people participated. Many presentations were published in Nozawa, et al. (1993).

Culture and Language Through TV Commercials

Michael Furmanovsky

Abstract

Authentic video, with its combination of visual and oral information, has an intrinsic attractiveness for students; and commercials, with their 25-second barrage of language and culture, are an excellent source of authentic material. The following course outline includes some ideas for selecting and using commercials from three English-speaking countries—the United States, Britain and New Zealand. In the first two weeks of the course, students are introduced to the world of advertising techniques, using a short reader on the topic. Beginning in the third week, they are placed in pairs or small groups and given a number of questions and tasks before watching a TV commercial from one of the three countries above. After viewing the commercial several times and completing the comprehension-based tasks assigned, students are sometimes asked to role play the commercial in their own words. Special attention is paid to the cultural content of the commercial, and students are asked to make comparisons with Japanese commercials for the same or similar products or services. For homework students complete a special "Notetaking Form" which is divided into "Language" and "Cultural Comparison" sections.

Advantages and Disadvantages of Commercials

Commercials are one of several types of authentic video that can be effectively used in the EFL classroom. Others include movie dramas or comedies; documentaries, news, music videos, game shows and television comedies. What, then, are the advantages and disadvantages of using commercials?

Advantages of Commercials

Perhaps most importantly, commercials are short and succinct, frequently have a cultural component, often tell a story or include a clearly articulated message, and are relatively easy to find. In addition they can often be understood through visuals alone; are usually brash and energetic, both visually and aurally; and use techniques that are easy to compare with those of the students' own culture. Finally, from a purely listening point of view, they frequently use idioms, expressions and double meanings which are of interest to students of colloquial English.

Disadvantages of Commercials

Like any other form of video, commercials have their limitations for language teaching. Many commercials have a surfeit of culturally bound expressions and references, use obscure humor, and tend to be overly repetitive and simplistic. In addition, the need to sell a product often tends to narrow the content and language of the commercial.

Choosing Commercials

Perhaps the single best argument in favor of using Made for EFL video is that the vast majority of authentic video cannot be easily or effectively applied to classroom activity. Put another way, the selection process for choosing appropriate authentic video and then adapting it to the appropriate level of the students is extremely time-consuming and unscientific. Like any other skill, it not only requires experience—especially in the basic techniques of video use and materials creation—but it also demands a certain intuition and feel for classroom dynamics. While there is no shortcut to achieving this skill, certain guidelines can help to minimize mistakes in the selection and adaption process.

Commercials to Avoid

With some exceptions, it is best to avoid commercials (a) with abstract MTV type visual images and little direct connection to the product being advertised; (b) for cars and most household goods; (c) with too much slang or culturally bound language or references (d) that use a repetitive hard sell (e) that rely mostly on the narration or aural component and perhaps most importantly (f) that are likely to be uninteresting to most students because of the latter's age or background.

What to Look for in a Commercial

Potentially usable commercials often (a) tell a story through multiple images; (b) reveal clear cultural differences in behavior or thinking; (c) have some kind of visual humor; (d) target the age group of your students or have a universal appeal; (e) have characters who express emotions facially or verbally; (f) advertise something that would never be advertised in the students' own country, e.g a political party or a certain type of product; (g) refer to but then break a stereotype about the target culture and (h) include animated characters or animals.

Designing an Activity Using a Commercial

After selecting a commercial make notes about all the information contained in it whether visual or aural. (You will eventually be asking the students to do the same thing by asking them to find out "who did what, where, when, why and how?") This may include information about the product itself, the appearance, style, clothing, body language and attitude of the characters; the narrator's or character's words, the background music or sound effects; the order of events etc. Now consider which of the following basic methods of using video (as outlined by Susan Stempleski) might be appropriate.

Speaking

(1) Predict the action or what will happen next (2) Predict the

language with sound off (3) Predict the pictures with monitor covered (4) Who, what when, where, why, how questions (5)Watchers and listeners/A watches, B listens (6) Creative captions—write captions as if it was a silent movie (7) What is he (a character) thinking? (8) role play

Vocabulary

(9) Closely observe the character's emotions and make a list of adjectives of emotion to match with the characters (10) What (objects/actions) did you see?

Reading

(11) True/False questions, (12) Order the events

Listening

(13) Video dictation

Cultural

(14) cultural differences/what if this was in Japan?

Advertising Technique

(15) How was the product sold? (See below)

Critical Thinking

(16) What assumptions and suggestions does the commercial make about the product, the customer etc?

Designing Viewing Procedures and Worksheets to Go with a Commercial Viewing Activity

Viewing Activities

After noting down all of the visual and aural information, consider what kind of pre-viewing tasks, instructions or information you want to give the students. Then imagine which of the techniques listed above would work with this commercial. Whenever possible, try to look for ways of creating an information gap between pairs or groups of students and to create activities and tasks that involve matching visual, linguistic and cultural information or comparisons of the students' own cultural norms.

The Worksheet

This can best be explained with examples. Much of the worksheet will be comprehension type questions, but even these can be written in a way that challenges students to think. Whenever possible use charts and diagrams or ask students to draw pictures as well as write words. This information can then be expressed in ways that involve other skills such as storytelling, use of comparisons etc. Below are some worksheets for three commercials with a brief summary of the commercial.

Commercials Worksheet

COMMERCIAL #1 MACDONALDS AND THE USA BASKETBALL DREAM TEAM

Summary of commercial. A young brightly dressed woman is pacing around her room nervously, obviously waiting for a date—possibly a "blind" date—to arrive. A clock ticks loudly to emphasize that he is already late, a fact that we can determine from a note she has written. The young woman is wondering out aloud if he will be handsome, have a sense of humor, own a car, etc. When he finally arrives the camera goes straight to his MacDonalds (Basketball) Dream Team cap which obviously both impresses and relieves the nervous girl. The boy soon realizes that his cap ($5.99 with a soft drink) has helped him win the girl's heart.

This commercial fits many of the requirements above. It is amusing and of obvious appeal to young people. It is fast paced and contains both strong images and considerable amount of colloquial language. The situation of the characters and their changing emotions are immediately apparent. Finally the cultural differences with Japan make for easy comparison, while the dramatic soundtrack emphasize the emotions displayed by the characters.

Viewing procedure and tasks. It is often useful to begin with all students watching the commercial and then answering simple comprehension or True/False questions. Later other techniques can be introduced.

After reading the following questions, watch the commercial twice. Then try to answer the questions with a partner.

(1) What is the girl wearing?
(2) Who is she waiting for?
(3) When will he come to her house?
(4) Was he on time?
(5) Has she met him before?
(6) What kind of men does she like?
    (a) (b)
    (c) (d)
(7) What did she say when she saw him for the first time?
(8) Do you think she likes him? If yes, why? If not, why not?
(9) What did she offer him when he came into her apartment?
(10) (a) How much was his cap?
    (b) How much was his soft drink?
(11) How has his life "changed" since buying his cap?
(12) What is the slogan of this commercial?

COMMERCIAL #2 DISNEYLAND: "BE OUR GUEST"

Summary of commercial. This commercial breaks some of the rules above since it does not tell any story and relies mainly on a series of images. However, because it is a Disney commercial and the images involve a series of culturally specific gestures, it lends itself well to a short warmup activity. In the commercial we see various Disney characters hugging, waving, shaking hands, etc., with children and other guests.

Viewing procedure and tasks. This commercial should be watched in pairs, with Student A watching and Student B facing away. Student B can be asked to listen to the main slogan of the song ("Be our guest").

(1) Which Disney characters did you see?

Micky Mouse ,

(2) Which Disneyland rides did you see?

(3) When can you use the expression "Be my guest"?

(a) When you ask someone to come to your house, e.g for a party

(b) When someone asks to use something of yours, e.g., a telephone, the bathroom

(c) When a customer comes to a restaurant where you are working.

(4) Fill in the blanks for the chart below

	GESTURE	CHARACTER/PERSON	MEANING
1	Shake hands	An old man in a white suit	"Hello" or "Welcome"
2			
3			
4			
5			
6			

COMMERCIAL #3 DURACELL BATTERIES

Summary of the commercial. Several battery-powered dolls, all of young people, are dancing in a ballroom dance competition. Their batteries are prominently displayed. Two couples are shown in close up, one dressed in formal clothing and waltzing to a gentle waltz and the other wearing 1950's rock 'n' roll style and dancing to an old rock 'n' roll song. The non-Duracell battery in the first couple soon wears out and the couple fall to the floor and are swept away by a big broom. The rock 'n' roll couple with the Duracell "coppertop" battery keep dancing after all the others have faded away.

Viewing procedure and tasks. The commercial can be played with the screen covered while students listen for the two types of music. Alternatively they can be shown the commercial with the sound turned down and asked to match the music with the dancing couple.

(1) This commercial shows a dance competition. How does a couple win this competition? [What do they have to do to win?]

The winner is the couple who ______________________________

(2) Compare the two couples by completing the chart below. Then make sentences comparing the two couples, such as:

The winning couple like ______________________________ than the losing couple

The losing couple are more ____________________________ than the losing couple

	WINNING COUPLE	LOSING COUPLE
Favorite music		waltzing music
Favorite dancing style		
Style of clothes		
Other differences	Man had black greasy hair, like Elvis Presley	

(3) Why did the losing couple stop dancing? What happened to them?

(4) What is the slogan of the commercial?

(5) Why do you think the makers of the commercial chose the second couple to win?

COMMERCIAL #4 WINE GUMS

Summary of commercial. A middle-aged Scottish man (probably an aristocrat) is in his big and very old house (or castle). The walls of the room, which has a big fireplace, are filled with stuffed animal head trophies, and the room is filled to the brim with other old and dusty looking objects. The rather goofy-looking man takes out a wine gum candy, pops it into his mouth and immediately starts to dance in a traditional Scottish country dancing style—although the music is early and zany 1960's pop/rock. He then throws winegums into the mouth of a big Moose trophy on the wall, the valve of a bagpipe and some other objects. All of these objects then begin to dance wildly, including a small Loch Ness monster, a candlestick and a wall-mounted shield. The reason for all this is the wine gum's juicy flavor, suggested in the song's cry "There's juice loose about this house," and slogan "Set the juice loose."

Viewing procedures and tasks.

1. Where is this man from? How do you know?
2. What kind of house does he have?
3. What is his hobby? How do you know
4. Why does he like Maynards Wine Gums?
5. What happens when someone eats these wine gums?
6. Who did he give wine gums to? What happened to them?
7. Which of the following did you see in the man's house?

(a) bagpipe (b) mandolin (c) a deer head trophy (d) a Moose's head (e) a pistol (f) a rifle (g) candlesticks (h) the Loch Ness monster (Nessie) (i) fireplace (j) mantelpiece (k) shield (l) knife

8. What commercial on Japanese television features dancing that is similar to this?

9. In the song, the man says something that sounds like:
"Hoots Mon, thars joose loose aboot thas hoose"
Rewrite it with the correct spelling:
"Hoots ______, _____ ______ _______ _______ _____ house"

NOTETAKING FORM FOR COMMERCIALS CLASS
Name Student Number Date CM Number

Language, etc. (Choose 3 or more)
1) Slogan/Word Play
2) Word Omissions
3) Contractions
4) Expressions
5) Idioms
6) Slang
7) Rhyming words
8) New Vocabulary
9) New use of words you know
10) Other

Visual /Cultural (Choose 3 or more)

1) Voice, Facial Expressions and Body Language
2) Cultural Differences

Advertising Techniques (Choose 3 or more)

1) New facts and comparisons
2) Mood and Image
3) Humor/Jokes
4) Song/Music
5) Famous Person
6) Stereotypes
7) Repetition
10) Scientific authority
11) Special offer
12) Other (romance/fantasy/status)

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Using Music to Enhance Listening and Speaking ESL Learning Activities

Bret Spencer

Abstract

This paper addresses the motivation of ESL students towards listening to, singing and memorizing the lyrics of popular songs in a foreign language. Various techniques and approaches to using music in class are discussed. Singing (speaking) and listening exercises with music are discussed as separate categories and a combined listening, speaking and singing activity is also introduced. The advantages to doing live music and using prerecorded tapes are also examined within the context of this paper. The reader should gain a better insight into how to use the magic and motivation of popular music in ESL lessons after reading this paper.

Introduction

A well-known saying claims that music washes from the soul the everyday dust of life. Music is usually accompanied by lyrics bearing rhyme, rhythm, idioms and the latest jargon all conveniently packaged together. Popular songs are full of language that reflects authentic cultural struggles and attitudes that may not be available in printed form.

The lyrics in popular songs are often patterned for ESL lessons. Lyrics in music have built-in repetition for drilling spoken language constructs. Lyrics in music are usually more audible and discernible to the listener than spoken language because they are sung in a solo exhibition fashion and travel at less than spoken speeds.

Lyrics are meant to convey emotion and thought and employ more than verbal language to achieve this. Fluent English communicators know that 70 to 80 percent of what one says in English is conveyed by a combination of nonverbals and voice inflection. Popular songs are designed to accompany and enhance the inflection and nonverbal elements of language.

Songs bearing the entertainment aspect of music and communication aspect of language are a middle ground between language and music (Jolly, 1975). Record producers call it a hook. A hook in a song is when the right combination of music and language phrasing come together to seize the listener's attention and make him/her want to listen to and digest the remainder of the words and music. Selling records for record companies is not of interest in an ESL classroom but the fact that music comes equipped with language lessons and most everyone is interested in and motivated by it, is. In addition to possibly cleansing the soul of everyday boredom, popular music can be an effective ESL teaching supplement.

Survey of Students' Attitudes

It seems the favorite Japanese pastime for young and old is to take turns singing at the local karaoke bar. One would think that here in the land of Karaoke not just listening to but singing popular music in a foreign language would be very popular.

Although over the past five years the author has successfully employed music in the ESL classroom in a variety of ways, a survey was circulated to over 400 students at five universities in the Kansai area. The survey was designed principally to find out 1) if students were motivated by popular music in the classroom, 2) if the students had confidence in singing and memorizing Japanese lyrics themselves, and 3) if the students had the same confidence exhibited in item 2 towards singing and memorizing the lyrics of a foreign language (Spencer, 1994).

Some of the results taken from the survey are worth commenting on. Students overwhelmingly like music in class, but when learning a foreign language they prefer to listen rather than sing and to read the words rather than memorize them. Although roughly 50% of those surveyed claimed that they would rather sing than listen to Japanese songs, only 15% claimed they would rather sing than listen to English songs. Similarly less than 15% of those surveyed claimed that memorizing was better than reading for improving their English. This shows that even in the land of Karaoke students generally do not translate their interest and confidence in singing and memorizing songs of their native tongue to learning a foreign language.

Other interesting observations were that female students generally think that singing is better for their English than their male counterparts and that a greater percentage of male students claim that memorizing is better for their English than reading. First-year students have less confidence in memorizing than reading but more in singing towards improving their English. Second-year students conversely have relatively more confidence in memorizing and less in singing when learning a foreign language. Also a greater percentage of second-year students answered that they prefer background music to listening and singing in the ESL classroom than did first-year students.

Bringing an Instrument to Class

When contemplating the use of music in class, one invariably thinks of bringing a prerecorded CD, cassette, or video to class. One rarely thinks of unpacking the old guitar or clarinet and trying to harness a melody in front of the students.

Although many teachers might be reluctant to try this, the freedom and control offered by having the instrument in the teacher's hands as he walks around the room has certain advantages over prerecorded music. The author has found that students are rarely concerned with the level of proficiency on the instrument as long as a discernible melody at a passably stable rhythm can be delivered.

Certain instruments lend themselves better to doing different activities. A keyboard or guitar is a good instrument to do sing-alongs with while solo instruments such as a clarinet, trumpet, or viola are better for doing combined speaking, listening, and singing activities. When doing sing-alongs the teacher can carry the guitar or keyboard around the room targeting different groups to sing and vary the speed, volume, and pitch of the accompaniment depending on the students' level of participation in the singing activity.

Playing the melody of a simple, well-known tune and having the students try to guess the name of the tune and sing or hum one verse of the melody is an example of a combined singing and listening activity conducted on solo instruments. The teacher is free to move around the room to where students show energy and a desire to respond. When a student attempts but struggles to sing or hum a melody, the teacher can play just the required notes to encourage a further response until the student has successfully completed the song.

When comparing playing a musical instrument in class to using prerecorded music, some advantages to having the teacher play the instrument are a) the atmosphere can be more relaxed and has the novelty of live, human-delivered music, b) the teacher can adjust the volume, tempo, pitch, stress and continuity of the music to match student participation in the activity at any time, and c) the teacher when playing accompaniments can change his distance from and intimacy with the students so as to give struggling students relatively more attention.

Conversely some disadvantages might be a) one instrumentalist cannot produce the backing, voicing and texture found on prerecorded media and b) this kind of activity requires a lot of preparation and energy during delivery on the part of the teacher.

If variations in the pitch and tempo and positioning are not important, the teacher can recorded music tailored for the class on a cassette and have his hands free during class for directing the singing or animating the students in another way. Another option, if changing the pitch and tempo is not important, is for the teacher to bring his instrument and play along with prerecorded music, which adds backing and texture to a live delivery.

Preteaching and Prelistening

Using music in class, like any other lesson strategy, requires planning, preparation and a conscientious implementation of the plan. As will be discussed in the following paragraphs, preteaching, prelistening and conducting the activity vary somewhat depending on the activity chosen but are all important in helping the students be receptive.

Preteaching

Preteaching is where the teacher introduces the concepts the corresponding language lesson is intended to convey. If a lesson has been adequately pretaught, the students are left solely with the task of finding the correct language to match the concept they have already conceived. Preteaching can be assisted by assigning students vocabulary or comprehension activities as homework the week before. Having the students guess at close passages or define and make simple sentences out of vocabulary from the lyrics are worthwhile preteaching homework assignments.

Another element of preteaching exposes the students to the cultural aspect of the music. Music style and lyrics are heavily influenced by the culture of origin. Once the students understand portions of the vocabulary and prose in the song, explain briefly the historical setting and cultural influence on the music (Kanel & Grant, 1993).

Prelistening

In addition to preteaching, prelistening also helps when introducing a musical activity. Prelistening involves tuning the ear to anticipate the music that will follow. Prelistening poses the ear to categorize and appreciate the texture, style and rhythm of musical forms.

Prelistening music can be conducted in a variety of ways. Rhythm can be taught by explaining how the beats in music inspire various dance forms. Demonstrate how different rhythms make you move and feel differently. Is it a waltz, polka, two-step, fox trot, samba, or cha cha? A simple dance demonstration while having the students move or dance in place is usually well received and sets a stage of anticipation for music that follows.

In addition to rhythm, the chording, texture and voicing of music are very important. Within the basic classes of music such as classic, 20th century, pop, rock/country, blues, jazz and enka, chording, voicing and the texture of the music vary considerably. Within the class of rock, for example, even though motown, bee-bop, punk, thrash, grunge and acid all share rhythm and chording similarities, the texture and voicing of these forms renders them amiable to some listeners and offensive to others.

To prelisten the texture and voicing of music, describe the instruments used, the range they are played in and their relationship to the vocal line. The range of the instruments varies with size and design. Some are designed to play only bass notes while others are designed to play at high speeds above the human vocal singing range. These instruments combine to complement and support the vocal line and provide a texture to the music.

Different textures make one feel and think of different things. An interesting prelistening exercise is to tell the students you want them to close their eyes and write down what they feel and think when the music is played. After playing a short passage of the music, collect the papers and present a comparison of the student response with the picture the song artist paints with the same music.

Different Categories of Classroom Music

Activities involving music in the classroom can take on a variety of forms. Music in class can range from setting language to rhythm as in jazz chants to using background music to relax or stimulate the atmosphere of the class (Stoudenmire, 1974) or doing high energy active sing-alongs in the class.

If one segments music assisted lessons into mostly listening and mostly spoken or sung activities, jazz chants and sing-alongs would comprise the mostly sung category, dictation's to music and conventional song clozes would make up the mostly listening division, and games involving all of speaking, singing and listening would constitute a shared region of both divisions. Because listening should be an active exercise, both aspects of the scale can find usefulness and implementation in the classroom (Rost, 1991). Hopefully all of the activities have at least some merits of both categories.

Mostly spoken activities such as jazz chants and sing-alongs generally follow the same procedure. Both jazz chants and sing-alongs require the student to state or sing the lyrics to show comprehension. Jazz chants follow the same procedure as sing-alongs, except that the verbal repetition component is spoken rather than having a melody line.

Note that having the students just say the lyrics of a song to a steady rhythm is an effective way of drilling the vocabulary and pronunciation of the song prior to trying to sing it. If, after several attempts, earnest students still cannot sing the melody line, allow the students to speak rather than sing the words to the music background. This works well with Chuck Berry's "Johnny Be Good" where the words fit well with the rhythm and high-energy texture of music.

Doing sing-alongs usually takes one of three forms: using the melodies of popular songs with simpler lyrics, using the melodies of popular songs with the original artist's lyrics, and finally, creating original melodies with lyrics.

Each of these different forms has respective benefits and drawbacks. Using existing melodies with simpler lyrics is obviously the easiest to get going in the classroom because it combines the common melodies that are familiar to the students with language they can use, understand and remember when singing (Richards, 1969).

Simpler lyrics should be chosen to reflect the original artist's theme if possible and utilize key words and phrases that are already well known and familiar to most of the students. An example of this for "Yesterday" by the Beatles is "Yesterday all my troubles seemed so far away. Now I have to study Spencer's way. Oh I believe in yesterday." Another example of this for "Stand By Me" by B. B. King is "If a foreigner on the train asks me something to explain in English he needs to know, I won't cry. I won't cry. No I won't be afraid just as long as I keep doing Spencer's English every time."

Singing the songs as they are written provides the students with an opportunity to expand their language and to become familiar with and appreciate authentic cultural attitudes and social struggles. Although using popular songs as they are written in a listening context improves listening skills, singing popular songs when students do not adequately understand the lyrics can be difficult to develop.

Creating entirely original music for classroom use allows the teacher the greatest creativity and fewest constraints, including copyright restrictions, but requires the students to sing something unfamiliar to them both in language and melody. When creating original music for active singing in the classroom, it is best to remember to keep the vocabulary simple and built around a single, easily intelligible theme.

Classroom Procedure for Music Activities

Mostly Spoken or Sung Activities

The author has found the following procedure for classroom implementation of sing-alongs and spoken chants to be effective. 1) Preteach the lyrics and prelisten to the music as cited above. 2) Sing or play the song while the students actively listen and fill in blanks or complete sentences. 3) Have the students stand and recite portions of the lyrics without trying to sing. 4) Have the students do step three above to a simple beat. Have one student clap or tap the microphone, for example, while the students repeat the lyrics without the music. Vary the speed of the beat from very slow in the beginning to the natural speed of the song in the end while the students gradually increase the speed of their chanting.

5) Have the students do step four above with only key phrases or words written on the board while not reading or looking at the text. Write four or five key words from each sentence on the board. As the students become more familiar and confident with reciting the lyrics from the keywords written, reduce the number of key words per sentence until only the key rhyme words appear on the board. Although students as stated earlier in this paper are not motivated towards memorizing lyrics, this technique gets them saying the words by memory without realizing it.

6) Have the students sing the song to the music using only the key words. 7) Break the class up into groups, having a contest for the loudest and most enunciated singing. 8) Have the groups start singing the song at equally distant time intervals from each other giving a "round" affect. This should initially be done without the music but can be accompanied by the music if the students become adequately confident and familiar with the words and melody. 9) Have the entire class sing the song with expression and feeling as a final consummate effort.

Mostly Listening Activities

Mostly listening activities such as song clozes, already found in many ESL classrooms, and summary clozes or dictations to music, have a similar classroom implementation. 1) Preteach the lyrics and prelisten to the appropriate music as explained above. 2) Sing or play the song or dictation while the students actively listen and complete information gap activities. An interesting activity is to divide the class into pairs and give each pair member a different set of blanks. The pairs must listen carefully and then work together to complete the exercise. 3) Correct the blanks and give credit to individuals or pairs for surmising correctly the missing information. 4) Ask questions about the song or the dictation to see if the students understood the meaning. Ask questions that require original thinking on the part of the students. 5) A conclusion to this activity might be to give a written or oral quiz, testing for understanding of the song, or dictation and ensuing discussion.

Combined Speaking and Listening Activities

Some combined speaking, listening and singing activities might be playing a "Family Feud" style game of name that tune or trying to get the students to reconstruct or echo the melody, given a varying number of reminder notes. Although this activity can be done with prerecorded music, it works best when the teacher, carrying an instrument, is free to stroll around the room and supply participating students with segments of the songs at varying tempos and pitches.

The procedure for doing this activity is a combination of mostly listening and mostly singing activities described above. 1) As part of preteaching and prelistening, list a group of American folk tunes on the board. 2) Briefly describe their cultural origin and the surroundings influencing their inception. 3) Play the tunes one by one, noting the highlights of their rhythm, melody line, and texture. 4) Divide the class into three or four equally membered teams.

5) While playing each tune slowly in a different order, give the students a chance to respond with the name of the tune. 6) To the first team to respond with the correct name, offer a chance to sing or hum the melody. 7) If, after this team is given 10 consecutive opening notes to the song, they cannot yet produce the melody, then pass the singing activity to another team. 8) To the first team correctly naming the tune, give five points, and to the first team correctly singing or humming the melody give ten points, minus the number of hints provided.

Conclusion

In this paper, various approaches to using music in class have been presented. Using music in singing, listening and combined singing, speaking and listening scenarios has also been discussed. Teachers feeling very energetic may even elect to bring an instrument to class to supplement their lessons. Hopefully, the reader will gain greater insight into how to use the magic and motivation of popular music in ESL lessons.

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III

Research Notes

Analyzing Students' Reading Miscues: A Case Study Using First Language Grammar and Cultural Background to Understand a Student's Miscues

Kelly E. Quinn

This case study originated as part of a multi-linguistic and multicultural survey of foreign students of English and was presented as course work for the author's M.A. The following article represents a single case study of a Japanese student's reading miscues.

Introduction of Miscue Analysis and the Subject

The distinction between error and mistake has long been recognized, particularly in conversation and writing classes (i.e. production areas of language learning). However, the recognition of mistakes or miscues as they are called here has lagged behind in the area of reading. This is perhaps in part because reading has long been described as a passive skill. Information has been perceived as a one way connection, passing from the written work to the reader. Students who mispronounced, replaced, or skipped words were perceived as poor readers. However, the following case study will demonstrate the interactive nature of the reading process and the need for reading teachers to be aware of their students' cultural and linguistic past when evaluating their reading ability.

The subject of this case study was a 39-year-old Japanese female from a medium sized city in Kyushu, Japan. She was a graduate of the English department of the city's university, and had worked as an English teacher to elementary schoolchildren. At the time of the survey she was pursuing an M.A. at Western Michigan University in

Kalamazoo, Michigan, U.S.A. For the purpose of this paper she will be called Momoyo.

For the miscue analysis, the author and Momoyo met at her apartment. Momoyo was interviewed briefly about her views toward reading, how often she reads and her perceived reading ability. Carbo's RSI was also administered to determine her learning preference: auditory, visual, kinesthetic, tactile. Momoyo's responses indicated that she was a visual learner.

After responding to the interview and Carbo's RSI, the miscue subject reads aloud a ten to fifteen page selection chosen by the interviewer. The reading is tape recorded. While the subject is reading from the original book, the interviewer follows along with her and marks miscues and notes on his copy of the selection. After the reading, the subject and the interviewer discuss the story to determine how much of the content was understood and skills the reader used to determine the meaning of unknown words. Later, the interviewer will use his notes and the taped reading in order to analyze and look for patterns in the reader's miscues. This type of miscue analysis is often used with native remedial readers of English, people who perceive themselves as poor readers. The exercise demonstrates that even with high numbers of miscues, comprehension is maintained. After being the subject of a miscue analysis, students often have increased confidence in their reading ability.

The selection for this miscue analysis was *Stories of King Arthur and his Knights* retold by Barbara Leonie Picard with wood engravings by Roy Morgan. Momoyo read only chapter six, "Sir Gawaine and the Green Knight," ten pages. A lot of time was given to making this selection. It was felt that because Momoyo was a graduate student, she would have a fairly developed vocabulary, and this selection ensured that the text would contain unfamiliar words: girdle, stirrup, threshold, without the text itself being too difficult for her to read smoothly. This book is intended for the adolescent reader aged ten to fourteen years.

Miscue Analysis Discussion

Momoyo made over fifty miscues in the reading. This discussion deals with a narrowed sample of a consecutive twenty-five. Some of the miscues fall into the same categories. These were included to demonstrate that they are not simply miscues, but results of the problems of interference and intraference which are not faced by first language readers. Briefly, interference is the application of the second language learner's first grammar system to her target language and intraference, the overgeneralization of a second language grammar rule. These definitions will become clearer as we progress.

Momoyo's primary miscue was failure to include articles. Fully twenty-five percent of her miscues are of article omission. These omissions in no way affected her comprehension. In her reading interview and the retelling, Momoyo used very few articles. Japanese does not have articles, and therefore Momoyo has had difficulty in mastering the complicated rules of their use and chooses instead to avoid them whenever possible. But what is really interesting is that even though she was reading very carefully, almost word for word, and managed to read the articles most of the time, she still missed a lot of them. This demonstrates the interactive nature of the reading process. Because Momoyo does not comprehend, (the wrong word, but it is being used literally) because she does not comprehend articles in her speech, they do not register—even when she is reading with the utmost care. At some level, in fact, she does not see them.

Another interference occurs with the following two miscues: here mightily==>mightly and steadily==>steadly. Usually pronunciation miscues are not included, but this miscue is intriguing because an allophonic rule of Japanese calls for the devoicing of the interconsonantal /i/. Because of the strict CVC shape of Japanese syllables, a vowel usually /i/ or /u/ must separate consonants, but it is devoiced. Even in English, Momoyo persisted in applying this rule. Again, no comprehension difficulty resulted from this miscue.

Momoyo made one miscue involving plurals. Japanese has no regular plural inflection. During the course of the interview, her speech manifested this miscue and often she would twist her sentences to include singular forms where a native speaker would use plurals.

Another common miscue from speech that projected itself into Momoyo's reading resulted when she switched the "she" pronoun for "he." Japanese makes a gender distinction in pronouns, but Momoyo often confused them. The problem could be one of intraference, where having learned that the male pronoun is neuter where the sex of the referent is unknown. Or in the sentence which Momoyo read as, "she set out the deer, all the deer that he had killed..." when it is, "he set out..." Momoyo could be projecting a cultural bias where women prepare all the food. If we follow this interpretation, we see evidence that reading meaning precedes sound. That is, before each word of a passage has been perceived, the meaning is already projected and perceived by the reader. Or the problem could simply be phonetic; the words are similar and she could just be slipping over the sounds.

The next miscue is similar. The sentence read "...before you leave" and Momoyo read "...before you have leave." There was no problem of comprehension, but like the previous miscue, here again meaning was projected before the individual words were perceived. Here Momoyo changed the tense into the more familiar present perfect.

Momoyo substituted "fall" for "followed" in the context "summer followed spring." Momoyo used the schematic and semantic clues to make this miscue. Internationals are particularly susceptible to this kind of memorized pattern error. Having learned seasons, she repeats them whenever triggered. Although the miscue made sense in the immediate context, when Momoyo came to the main clause of the sentence, she went back and corrected it.

The following two miscues demonstrate the interactive nature of reading. Momoyo substituted "frightening" for "fighting" in the sentence, "It is not fighting that i seek." She did not correct it and in the context of bragging between knights, she did not need to. Next she used "gods" instead of "goods" in "I am here among strangers and all my goods are far away." Considering the animistic religious background of Shinto, where deities are associated with their locale, this miscue is not just logical, but beautiful.

The next miscue demonstrates how overall context can project itself into the reader's psyche and lead her astray. She substituted "smothered" for "smoothed." Perhaps the grapho-phonemic clues confused her, or the overall context of knights and fighting.

Even with miscues, word level meaning can be preserved. Momoyo read "demounted" for "dismounted." She recognized a negative prefix and used the more familiar "de-" prefix.

The following miscues are not meaning preserving, nor were they corrected, and they may have given Momoyo some difficulty. "Father" was substituted for "farther" and "house" took the place of "host." With the latter, the graphophonemic similarity between the words lead her astray. With the former, the action of the story takes place in a hallway, and maybe the semantic context of the sentence confused her. These errors demonstrate the need for the teacher to be aware when a student's miscues have led her into confusion.

Miscues can also happen at levels beyond the word. Momoyo confused clause boundaries. She read "for any man who wears" as an independent clause, possibly projecting Japanese SOV word order, and "it is safe from death" as though it were a separate sentence. This miscue was not corrected and also led to confusion.

Retelling Discussion

During this discussion, it is important to remember the keys to Momoyo's character revealed in the interview before the reading: She does not want to be wrong, and this fear of being wrong keeps her from risking an initial retelling. When questioned directly, she had little difficulty in providing the required information, and she remembered many details of the story. For instance, she remembered that the story began on Christmas Eve, that the Green Knight used an axe, and that the lady gave Sir Gawaine a girdle.

In order to test Momoyo's reading skills, she was asked to define various unfamiliar words such as girdle. With girdle, she responded that it was something for protection. In the context of the story, the definition works. Her deductive skills work well on the word level, but she could not retell the story in her own words from beginning to end. She quickly became bogged down in the superficial details of King Arthur's court and the cameo characters who appear there.

There are two explanations for this. 1) Nothing in Momoyo's past prepared her schema for a medieval quest romance. Schema is an important filter of which details are important to the overall story and which are not. She just could not tell. 2) In Japanese, there is a distinction between a topic marker (*wa*) and a subject marker (*ga*). For instance, in the sentence:

watashi wa inu ga kirai desu. [I don't like dogs.]

the topic of the sentence *watashi*/I is distinguished by the marker (*wa*), giving it more importance to the listener than the object *inu*/dogs (*ga*). English does not use these markers to make this distinction and without these markers, it may be difficult for Momoyo to judge what is important and what is not.

Conclusion

What can be seen from this analysis is that even with the added difficulties of inter- and intraference, and the additional miscues they cause, international students are capable of reading native texts and gaining comprehensible input. Fully eighty-six percent of Momoyo's miscues were meaning preserving or corrected. We also see that the areas of difficulty in speech are preserved when they read, demonstrating the interactive nature of the reading process. If reading were one way input, the student would not make the errors in reading that she makes in speech. The burden of the teacher is then to listen to students' miscues, try to judge their source and then determine if they are a source of confusion or not.

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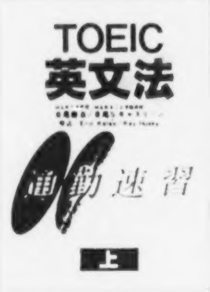
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Cultural Aspects of "Oral Communication A" Textbooks

Kiyotada Fujita

Introduction

The Ministry of Education introduced "Oral Communication A" into high schools in the 1994 school year. One of the objectives of "Oral Communication A" is to foster a positive attitude towards communicating in English. To communicate effectively in English with native speakers of the language, it is absolutely necessary to understand cultural aspects of their communication. Moreover, successful intercultural communication with other people is essential for Japan to survive in this international world. Therefore, Oral Communication classes are expected to make students aware of the importance of the cultural aspects of communication in English.

In this paper, all of the sixteen "Oral Communication A" textbooks are analyzed focusing on their cultural aspects.

Cultural Aspects of the Sixteen Textbooks

The Sixteen "Oral Communication A" Textbooks

The sixteen textbooks are: 1. *Active English*, 2. *Birdland*, 3. *Echo*, 4. *English Street*, 5. *Evergreen*, 6. *Expressways*, 7. *Hello, there!*, 8. *Interact*, 9. *Laurel*, 10. *Lighthouse*, 11. *Mainstream*, 12. *New Start*, 13. *Sailing*, 14. *Select*, 15. *Speak to the World*, and 16. *The New Age*.

As all the textbooks are edited in the form of either a situational syllabus or a functional syllabus, they tend to put more emphasis on functional aspects of English than on cultural aspects of communication. However, the eight textbooks provide cultural explanations in Japanese. Below is how they provide them.

Active gives fifteen cultural explanations, one in each lesson as "Notes." They are about American manners and customs and functional aspects of English.

Birdland gives five cultural explanations, which are about American manners and customs.

Hello, there! gives eighteen cultural explanations, one in each lesson as "Cultural Tips." They are about American manners and customs and cultural aspects of communication.

Lighthouse gives twenty-eight cultural explanations, one in each lesson. They are about American manners and customs and cultural aspects of communication.

New Start gives thirty cultural explanations, one in each lesson as *seiri-shiyou* or "Let's Summarize." They are mostly about functional aspects of English.

Interact gives seventeen cultural explanations, one in each lesson as "Cultural Awareness." They are about American manners and customs.

Select gives fifteen cultural explanations, one in each lesson as *hitokuchi-koramu* or "A Little Column." They are about American manners and customs, functional aspects of English and cultural aspects of communication.

Speak to the World gives twenty-five cultural explanations, one in each lesson as "Culture Notes." They are about American manners and customs.

Some of the other eight textbooks have remarks about American manners and customs in the dialogues of the lessons, and there are two textbooks, *Mainstream* and *Evergreen*, which have no remarks about American culture. Instead, *Mainstream* introduces twenty-three gestures of English-speaking people and sixteen pictures showing

American life, and *Evergreen* shows ten pictures of American life.

Cultural Aspects of Each Textbook

In the sixteen textbooks, three methods are used to introduce culture. One is to introduce it in Japanese in the form of something like "Cultural Notes." Another is to introduce it as the topics of the lessons. The third method is to introduce it in sentences of a lesson, though the topic of the lesson may not be about culture. Cultural items introduced in the textbooks can be divided into two categories. One category is directly related to communication, and the other is not. For example, eye contact is directly related to communication, but Halloween is not. However, whether cultural items are directly related to communication or not is unclear. For example, to know about Halloween is knowledge, but to know how to celebrate Halloween is a matter of communication.

Cultural items which are directly and indirectly related to communication are shown below. They are introduced through any of the three methods mentioned above. Communication here means all interaction using language, gesture, action, attitude, etc.

1) *Active English*

1. Politeness (Let me introduce.../ May I introduce..?)), 2. Politeness (Can I help you? / May I help you?), 3. Permission and politeness between students and teachers (May I...? / Could you...?), 4. *senpai* and "senior members," 5. huh?", 6. Celebrating (Happy Halloween! Happy Easter! Happy Valentine's Day! Happy Thanksgiving!), 7. *kazoku* and "people" (How many people are there in your family?), 8. *okinasai* and "Rise and shine!", 9. Everyday expressions ("Come this way." "Go ahead." "Why don't you...?" "I hope you like..." "Who's calling?" "This is he/she." "Not at all." "No problem." "You're welcome." "Thank you./Any time." "Ready. Smile. There you go." "For here or to go?" "Small, medium, large, extra large"), 10. Conversation fillers ("Let's see." "Let me see."), 11. Expressing one's

feelings frankly ("Wow, it's so nice.").

2. Equivalents: *ittekimasu* [I'm leaving.] *itterasshai* [Take care! /See you this evening.] *tadaima* [I'm home.] *okaerinasai* [Welcome home./I missed you.] *itadakimasu* [Is it OK to help myself?] *gochisousama* [That was delicious.] *gokurousamadeshita* [You did a good job.] *ganbatte* [Good luck!/Go for it!]

2) *Birdland*

1. Giving presents, which are sometimes not wrapped, and sending cards on various occasions. Opening gifts in the presence of givers. ("This is a little present for you." / "May I open it?"). 2. Praying before meals and expressing satisfaction after meals. (It was a delicious meal."/I'm quite full.")

3) *Echo*

1. Eye contact 2. Privacy, choosing good topics

4) *English Street*

(Family, interests, school life, shopping, telephone, on the street and restaurant in color pictures.)

5) *Evergreen*

(Summer vacation, window-shopping and shopping at drugstores in color pictures.)

6) *Expressway*

1. Calling people by first names 2. Asking and answering at banks.

7) *Hello, there!*

1. Calling people by first names and repeating other people's names in conversation 2. Asking for clarification when one cannot follow other people 3. Nodding means agreement 4. Greeting with handshake 5. The difference between "hobby" and "interest" 6. The difference between "downtown" and *shitamachi* 7. Signs at movie theaters 8. "block" 9. Eye contact 10. No appreciation for silent people 11. Responding with appropriate politeness 12. Catch-ball communication 13. Opening gifts in the presence of givers

8) *Interact*

1. Calling people by nicknames 2. Relationship between brothers and sisters, calling people by their first names

9) *Laurel*

1. Eight gestures

10) *Lighthouse*

1. Repeating the other person's name in conversation 2. Expressing one's feeling openly 3. Physical contact 4. Expressing one's opinion clearly 5. Complimenting

11) *Mainstream*

1. Twenty-three gestures (Sixteen pictures on American life)

12) *New Start*

1. Twelve gestures 2. Silence during conversation 3. Everyday expressions “Have a nice day.” “My pleasure.”) 4. *ganbatte* (“Don't study too hard.” 5. Politeness (Can you...? Could you...?) 6. “block”

13) *Sailing*

1. Eight gestures

14) *Select*

1. Repeating other person's name at the first meeting 2. Advertising oneself 3. Emphasizing one's liveliness 4. The difference between “hobby” and “taste” 5. “block” 6. Starting conversations by talking about the weather 7. Enjoying conversation during meals 8. *maketekuremasenka* (“Can you give me a discount?”) 9. Positive attitude (“I'm proud of...”) 10. Refusing frankly 11. Everyday expressions (“Who's calling?”)

15) *Speak to the World*

1. Complimenting 2. Boyfriend / girlfriend 3. How to start conversations 4. “Street” and “avenue” 5. Ordering food 6. Calling people by their first name (Thirteen pictures of Los Angeles)

16) *The New Age*

(Five American customs are introduced as topics of lessons.)

3. Some Rules and Suggestions for Communication with

Americans

Conclusions

By analyzing the sixteen textbooks in terms of cultural aspects for communication, some rules and suggestions to improve communication between Japanese and Americans are found. They are as follows;

1. Express feelings and opinions frankly and clearly.
2. Become friendly with Americans by addressing them by their first name or nickname.
3. Be careful about misuse of some English words such as "member," "hobby," "interest," "taste," "boyfriend/girlfriend," etc.
4. Be careful about the English equivalents of some particular Japanese, such as *ganbatte*, *itadakimasu*, *senpai*, etc.
5. Be careful about English words which have no Japanese equivalent such as "block," "avenue," etc.
6. Be careful about normal and polite expressions.
7. Master everyday expressions for particular scenarios.
8. Repeat the other person's name during conversation.
9. Do not remain silent.
10. Open gifts in the presence of givers and show appreciation for them.
11. Become aware of eye contact.
12. Try to compliment people.
13. Start conversations smoothly, with the weather as a topic.
14. Choose appropriate topics and be careful about privacy.
15. Try to express appreciation when necessary.
16. Avoid nodding when you do not understand.
17. Take a positive attitude toward communication.
18. Try to be lively in communicating.
19. Try to congratulate people.

20. Advertise yourself.

21. Maintain conversation by using conversational bridges and fillers.

22. Send cards or presents on special occasions.

23. Join before-the-meal prayers.

24. Be aware of the appropriate handshakes.

25. Be aware of signs at movie theaters.

26. Recognize that communication is a form of oral playing catch.

27. Be careful about physical contact.

28. Learn to understand ordering food.

29. Learn to understand changing currency at banks.

30. Learn how to use interjections and fillers.

Hello, there! covers more of these thirty items than any of the other textbooks and is ranked at the top of the best-selling list with 141,100 copies sold.[1] *Interact* is ranked second with 70,500 sold.[2] The third- and the fifth-ranked Expressway and English Street do not mention cultural aspects in particular. It may be safely said there are more teachers than not who are interested in teaching the cultural aspects of communication.

Notes

[1, 2] *Naigaikyouiku*, p. 13, December 1993

IV

Ideas for Effective Teaching

Accessible Pronunciation

Mayumi Hamada
Lee Vogt

The question is: How do we make the sounds of English accessible to native Japanese speakers? Are these sounds easily assumed artifacts of the foreign culture that once adopted appear amusingly ill-fitted, or are they distant targets, too often missed and easily forgotten? Are the new sounds rock-hard shapes that demand tremendous effort to chip away at their pronunciation secrets, or are they bothersome quirks and perversions that mock the true sound of real language, i.e. one's original tongue? Are they the neglected aunts of the English family whose care is shoved off onto others? Is the mastery/scoffing of these sounds proof that the student is indomitably equal to the speakers of the target language, if not superior due to their achievement/rejection?

We hope these questions stir up some old thinking about pronunciation and expose the two mental constructs that support this thinking and effectively block easy access. One is the idea that the sounds come from an alien-foreign-other kind of being, and the other is that the training in these sounds is actually impractical in the classroom.

We believe that the perceived gap between the Japanese and English sound systems is much wider than it really is, and that the real gap is quite narrow and easily bridged to produce intelligibly pronounced language. We believe that intelligibility should be the focus of pronunciation work and that this intelligibility can be taught in the English classroom. We hope the following pronunciation exercises and ideas will prove useful in the classroom and give hope to both teacher and student that intelligibility learning is close at hand from the very start.

This first group of exercises makes use of the internal resources of the student, i.e. his/her pronunciation knowledge of the Japanese language.

We believe that syllable stress is the most important component of English intelligibility. Luckily, we see in the Japanese language that syllable stress is a key feature in correct pronunciation, so we make use of this fact in transferring their native language skill to English pronunciation. We begin by drawing on the board a syllable stress pattern heard in both Japanese and English e.g. Oo. Then we tap it with a loud and a soft tap and repeat with the students two or three times. Then we use a loud and a soft nonsense sound like PMM pmm, and repeat with the students in the same way. The next step is to tap the rhythm while saying a Japanese word with the same rhythm e.g. BI ru, GO go, or CHI zu. Next we keep the tapping rhythm and say an English word with the same rhythm e.g. BUIL ding, MO vie, or CO ffee. Finally we leave off the tapping and say the words with voice only. What was perhaps an unconscious ability used in pronouncing Japanese is now consciously used in pronouncing English. We then introduce other equivalent syllable stress patterns: oO, Ooo, oOo, Oooo, oOoo. Once the students are accustomed to tapping different rhythms, any stress patterns can be practiced (including those on the sentence level). This kind of practice can be established very quickly and can be drawn upon throughout the term when new vocabulary is introduced or stumbled onto. It is recommended that the teacher take the time to use examples from the dictionary, using the stress markings found there, and then have the students find their own new words in the dictionary and practice the rhythms.

We believe the above practice itself is sufficient for basic intelligibility at the syllable stress level. The other two features of English stressed syllables, pitch raising and syllable lengthening, can be practiced as well. These features are also found in the Japanese language. In the Japanese word "*megami*", the first syllable "me" is a note or two higher than "ga" and "mi." The teacher can point this out on the board by writing "me" and then "gami" a little lower, or by stabbing the air high when saying "me" and lower for "gami." Then the teacher can say "yesterday," draw it on the board and/or stab it in the air and the students can practice accordingly. It is always effective for the teacher to say "*megami*" with no pitch difference. Students will invariably pick up on the distortion and will equally pick up on the "rightness" when the teacher says it again with the pitch difference.

Syllable lengthening also happens in Japanese. The mark " — " is used to the right of a katakana character to indicate this lengthening. This can be quickly pointed out by comparing the first syllables the katakana " ソーセージ" and the English "sausage." In both cases the first syllable is lengthened. Deliberate mispronunciation again will support the correctness of the lengthening.

Sentence level stress seems an impossible task since the teacher is at a loss to explain the infinite variations of intonation contour found in English. "How do I know which words to stress?" In the pronunciation books there are explanations that cover some elements: the dropping down at the end of a sentence, function vs. content words, contrastive stress, the rising of pitch at the end of yes/no questions, etc. Yet the variations of contour are endless and daunting. Even if the students understand some repeatable contours, they have to construct the whole sentence in their head prior to applying the appropriate native-sounding contour. If native-speakers don't do this conscious left-brain planning, why should we train our students to? Yes, it can give a taste of intonation, but it's intonation by numbers and not by feel. Besides, if two native English speakers say the same English sentence, chances are the variations in their contours will be easily noticeable, even to the Japanese student. Then how is this part of pronunciation to be taught and taught quickly?

We believe we have to go again to the internal resources of our students, in this case, the contours found in Japanese and the skills of singing. It is evident to the beginning listener of Japanese that there is considerable intonation involved in common conversation. This fact is contrary to the popular notion that Japanese is overwhelmingly a staccato monotone. While it is true there is a difference between Japanese and English speech music, the gap is not as wide as is perceived. How does the teacher get this idea across to the student? The teacher asks a student for a simple phrase in Japanese (or overhears one during conversation). The teacher listens for the rhythm/contour of the phrase and expresses it as a tapping (or clapping) rhythm. The teacher then fits in an English phrase that plausibly matches the Japanese rhythm/contour and asks the students to repeat. One example might be "*Otsukaresama deshita,*" whose rhythm could conceivably match "When you finish let me read it." Another might be "*Chigau-mon*" matching "How are you."

We believe singing can be an excellent vehicle for practicing intonation, as well as word connections, stress-timing, and rhythm i.e. the speech music of English. The teacher needs to find at least a line or two of a song that has a good steady rhythm. The teacher then asks the students to mark the emphasized words (The Beatles' "Ask Me Why" serves well). The volume control of the player can be turned up and down according to the beat: " '**cuz**-you tell me-things-I **want** to **know**." The students then tap/clap to the rhythm, stressing those marked words and reducing the intermediate words. Next, the students take a line and say it, choosing one stressed word beforehand to place the most emphasis on (partners guess which word was chosen).

Dialogue practice can be converted into intonation practice in the following way. After the original teaching point of your lesson's dialogue practice has been accomplished, have the students reduce all the lines of the dialogue down to one essential word. Then have them pack the meaning of each line into the delivery of its one word. Next, have them put back all the other words and do the dialogue again but maintain the delivery of the essential word.

For practice with native-like spontaneous contour production, have the students say a dialogue, saying strings of consecutive numbers while indiscriminately allowing the pitch to rise and fall, much like a cart does on a roller-coaster ride. This often provides great amusement. The next step is to have them practice this roller-coaster ride with a written dialogue. Though very strange for them, it is remarkable how often they hit upon the appropriate contours.

Certain English phonemes are new to the Japanese student but the means for producing them is not. Tapping these means can facilitate a quick confidence in their production. We find most pronunciation books sorely lacking in clear information and directions for tapping these means (native-speakers: have you ever followed these directions?), not to mention the side-angle drawings of the head and its articulators and chambers which are not user-friendly. We favor drawings that show the mouth, tongue, back of throat etc. from the student's point of view. And we also make use of the students' own tactile experience in order to learn the production of the new phonemes. A case in point is the phoneme /ih/ as in "it." Though seemingly out of reach despite long drilling in minimal pairs, we believe /ih/ can easily be reached time and again with the following technique. We have the student alternately say /ee/ as in "eat," and /ah/ as in "hot." These sounds already exist in the Japanese language as "イ" and "ア" and thus are easily produced. Then we have the student place fingers on both sides of their throat and a little below the front jaw line. Again they alternate between /ee/ and /ah/, feeling the movement of the tongue. After sensing this movement, the student then slowly alternates between /ee/ and /eh/ as in "met," again feeling the movement in the throat with their fingers. This phoneme /eh/ is also in Japanese as "エ" and easily done. To produce /ih/ we tell the student to begin at /ee/ and then slowly move to /eh/, with their fingers ready to feel the movement. At the first indication of tongue movement as felt by their fingers, we have them stop the movement and hold that sound. That sound is /ih/. After they practice holding that sound, we apply it to single syllable words such as "it, kit, sit." We believe that with this technique the students rely on their own linguistic and physical resources to produce the new sound and can "re-find" it again and again. And it shows that this sound is not a "foreign" sound that needs to be acquired, but a latent sound that can be generated.

A salient feature of the Japanese accent in English is the word-by-word speaking, i.e. the disconnected, unlinked speech. This "choppiness" is in part due to the careful mental assembly of sentences done prior to actual vocal production, where words are seen as units separated by white paper space. It is also due to the nature of the Japanese sound system that ostensibly has no linking due to the syllable structure of consonant-vowel. However, linking does take place. An often heard sentence ending is "*desu ka*?" Upon careful listening we will hear a reduced "*deska*," where the /s/ has joined the /ka/ to make /ska/. This is linking in Japanese. Linking between vowel sounds is also heard when the train conductor announces "Higashi Ikoma" using one /ee/ sound connecting the two words. These instances can be used to communicate the concept of linking. Also examples from songs can illustrate linking very clearly: " I luh vue." We believe that while the analysis of English connected speech is interesting and useful for isolated practice, the application of this knowledge proves unsteady and sporadic in real conversation. We hope to give our students more of a workable feel for it, rather than a case-by-case application. This "feel" can be quickly arrived at when the student utters practically any English when drunk/tipsy. The slurring and the relaxing of the mental monitor actually makes for production connected speech. In the classroom we have the student work with the idea of speaking English using one continuous exhale. We start off with a simple exhalation by itself. Next we ask the student to begin the exhalation, utter "one" during it, and then finish the exhalation. We keep adding numbers and the students can compete for the most numbers said during one exhale. After that, we give the student short phrases/sentences to practice using one exhalation. We find that many liaisons are made naturally and unconsciously in this way, thereby giving the student a bodily "feel" for connected English speech. We also find that if we tell the student to keep a continuous vocal vibration going during any utterance (even if filled with stop-consonants), that this will also yield many natural word connections. Of course, continuous sound occurs in singing. In speaking it also occurs, but less consciously for the native speaker. We help our students gain a feel for the continuous sound in English by having them either put their fingers to their throat (or their partner's throat) or cover their ears with their hands and telling them to maintain an uninterrupted vibration while speaking. With this practice they will begin to develop a bodily feel for the language, a feeling they can tune into when they speak English.

With all these techniques we try to use what the student already can do. In this way we see a quicker, more accessible pronunciation learning, one that is more friendly to the student and within easy reach.

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Communicative Competence: The Case of Functions

S. Kathleen Kitao

The traditional emphasis of language teaching is on attaining grammatical competence, but if language is to be used for actual communication, the speaker must also have communicative competence—a knowledge of what is appropriate as well as what is correct (Hymes, 1972). Hymes proposed that communicative competence required a knowledge of "rules of speaking" or "rules of use" which indicate what is appropriate for a speaker to say, depending on the context, relative status of the hearer and speaker, etc. In fact, according to Hymes, a person who knew what was grammatically correct but did not know what was appropriate would be a "social monster."

However, if rules of speaking are taught at all in language classes, they are often treated as "frosting on the cake," something to be taught to more advanced students after they have mastered grammatical rules. Beebe (1994a) strongly rejected this approach, asserting that rules of speaking are basic to communication and should be taught from an early stage of language teaching.

Canale and Swain (1980) proposed a framework of language competence which included four types of communicative competence, one of which was sociolinguistic competence, the ability to produce and comprehend appropriate utterances, based on the situation, the people involved, etc. This includes the ability to produce and understand appropriate functions (greetings, requests, compliments, complaints, etc.).

In this paper, I am going to discuss ways of developing communicative competence in English, particularly as it relates to the use of functions.

Teaching About Functions

It is not necessarily realistic or desirable for Japanese to sound exactly like a native speaker of English. However, when they use functions inappropriately, they may, without intending to, seem cold, pushy, or rude. Therefore it is important to teach students about functions, to make them aware of different levels of politeness and other influences on appropriateness.

Contrasting Expressions

One way to help students see the differences among the expressions that are used to realize functions is to give them contrasting expressions and have the students discuss the differences between the expressions, the situations in which they might be used, who the speaker and hearer are likely to be, etc.

Some examples of such pairs are:

1. a. Get that file for me.
    b. Do you think you could get that file for me.
2. a. Would you hold the door open for me.
    b. I'd appreciate it very much if you would hold the door open for me.
3. a. Please take care of this matter.
    b. Would you mind taking care of this matter.
4. a. Certainly.
    b. Not at all.

Contrasting Dialogues

Because appropriateness depends, to a great extent, on context, it is important to present functions in context (Finocchiaro & Brumfit, 1983), that is, as part of a dialogue, which includes a description of the people involved and their relationships.

One way to help students learn about how to use functions appropriately is to show students common ways that they are used inappropriately, and contrast that with their appropriate use. For example, the first dialogue might have an invitation which is refused too directly, without an expression of regret, and/or without a reason. In the second dialogue, these problems could be corrected, so that the students could see the contrast.

I have found that it is useful to have students analyze the dialogues and compare them before I give them explicit information about the particular function being dealt with. This allows students to work out concepts for themselves and make use of knowledge that they already have. As appropriate, I ask students questions to guide their thinking, e.g., When you speak Japanese, are you more polite in making a request of your close friend or of a stranger? I also find it useful to have students work on such exercises in groups, because they can help each other and pool their insights and information.

The following example (Kitao & Kitao, 1991), from a chapter on making requests, has a dialogue, with a brief explanation of the relationship between the characters and the situation. Analysis questions emphasize the use of the functions and the problems with the way they are realized. (Comprehension questions—questions about the content of the dialogue—can also be used, but they have been omitted here.) The revised dialogue shows how the functions are realized more appropriately, and students are asked to point out the differences between the two dialogues.

Dialogue

Kiriko and Tammy, two young women about the same age, are neighbors, though they do not know each other well. They meet at their building's mailboxes.

Kiriko: Hi, Tammy, how are you?

Tammy: Not bad, how about you?

Kiriko: Oh, pretty good. I'm going out of town for a couple weeks. Water my plants while I'm gone, will you.

Tammy: Oh— Well, I guess I could do that.

Kiriko: Water the flowers every day, and the other plants two or three times a week.

Tammy: OK.

Kiriko: And pick up my mail and keep it until I get back.

Tammy: All right.

Kiriko: I'm leaving in the morning, so come to my apartment before 10:00, and I'll show you the plants and give you the keys to my apartment and my mailbox before I leave.

Tammy: Well, I guess I could do that. See you in the morning.

Kiriko: OK, good-bye.

Analysis Questions

1. What forms of requests does Kiriko use?
2. Does Tammy seems happy to do what Kiriko has asked? Why do you think so?
3. What factors influence the level of politeness that Kiriko should use when making these requests?
4. How would the appropriate level of politeness be different if Tammy and Kiriko were best friends?
5. How would the appropriate level of politeness be different if Tammy were Kiriko's teacher?

Revised Dialogue

Kiriko: Hi, Tammy, how are you?

Tammy: Not bad, how about you?

Kiriko: Oh, pretty good. I'm going out of town for a couple weeks. Would you mind watering my plants while I'm gone.

Tammy: I'd be happy to. How often do they need to be watered?

Kiriko: The flowers should be watered every day, if that isn't too much trouble, and the other plants two or three times a week.

Tammy: That'll be fine.

Kiriko: Also, could you pick up my mail and keep it until I get back.

Tammy: Sure, no problem.

Kiriko: I'm leaving in the morning, so do you think you could come to my apartment before 10:00? I could show you the plants and give you the keys to my apartment and my mailbox, if that would be convenient.

Tammy: That'll be fine. See you in the morning.

Kiriko: OK, good-bye.

Make a list of the ways in which this conversation is better than the previous one.

The students could also be assigned to rewrite the second dialogue based on various changes in one or more elements in the situation, relationships, etc. (Beebe, 1994b), for example, Tammy and Kiriko have the same relationship, but Kiriko is making a very small request. This helps the students see for themselves how the function is realized differently in different situations, and how the relationships, the situation, etc., influence the expressions used.

Conclusion

If the purpose of language is communication, it is important that the development of communicative competence play an important role in language education. In this paper, I have given two examples of activities that can be used to help students become more aware of the appropriate use of functions.

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Making the Most of Prescribed Texts

Scott H. Rule

Introduction

In Apple and Jungck's (1990) essay, "'You don't have to be a teacher to teach this unit:' teaching, technology, and gender in the classroom," there is a statement made that reflects horribly on the situation faced by teachers working with prescribed texts. They say,

> *When individuals cease to plan and control a large portion of their own work, the skills essential to doing these tasks self-reflectively and well, atrophy and are forgotten.* The skills that teachers have built up...— setting relevant curricular goals, establishing content, designing lessons and instructional strategies, community-building in the classroom, individualizing instruction based on the intimate knowledge of students' desires and needs, and so on—are lost. (emphasis added)

This paper is written to urge teachers to challenge that statement.

This challenge can be met by embodying the two following ideas in your teaching (or doing it more so): student-centered and communicative. To make these ideas more tangible, it is helpful to ask the following question: "When you are in a classroom that reflects student-centered and communicative learning, what do you see and what do you hear?" (Jennings & Golden, 1994) Here are some possible answers: students talking in small groups, students correcting each other, the teacher circulating among groups, students in and out of their seats, and students asking and answering each others' questions.

Two arguments could arise when considering the possibility of making these sights and sounds a part (or a bigger part) of your classroom. One is that the format of your prescribed textbook does not promote it. Another is that you do not have the teaching background to facilitate it. The following three sets of activities (I. Creating a Need/Interest, II. Taking Materials Out of the Book, and III. Fighting the Monotony) attempt to prove that teachers, regardless of background, can train themselves to see any text through a student-centered and communicative lens.

Creating a Need/Interest

Regardless of how motivated students might be to pass a university entrance exam or to study abroad, interest in a particular exercise can be low to nonexistent. This is often because textbooks have students doing exercises to practice a particular function or grammatical point without considering students' interests. The following activities give examples of how teachers can not only get students interested, but also create in them a need to listen and speak.

A Topic-Related Warm-up

Taking attendance can be a warm-up in and of itself. Depending on what the topic of the class is, ask each student to comment on it when you call his/her name.

- If the topic is housing, you might ask each student to tell you one thing that his/her future apartment must have, like a large whirlpool. To facilitate this activity, ask students to be thinking about what they will say as they are listening to the other answers.

Personalized Comprehension Checks

Comprehension checks included in teacher's books often do not relate to students' experiences. You can easily check your students' comprehension by asking more personalized questions.

- A dialogue includes the words handsome and contact lens. The teacher's book suggests that you ask "Is the man handsome?" and "Does he wear contact lenses?" Students can answer these questions without understanding their own responses by simply duplicating what is already written in the text. You could instead ask "Naoko, do you think the man is handsome?" "Why?" "Asami, do you agree with Naoko?" "Which part do you agree with?" (see Making Students Responsible for Their Own Listening below) "Reiko, does anyone in this class wear contact lenses?" "How do you know?"

Making Students Responsible for Their Own Listening

When students share their final product of an exercise, the other students often do not listen. Adding a reason for them to listen combats this.

a. When going over numbered exercises or homework, have students read a random answer and have the other students tell them which number was read.

b. Have students write, along with the regular task (such as preparing a skit), simple comprehension questions to ask other students after they have shared their final product of the exercise. The other students then know that they may be held accountable, and thus listen more closely.

Taking Materials Out of the Book

This set of activities shows how students can use materials found in the book, but in a different form such as a photocopy or a handout. The effort here is for the students to be less book-focused. One benefit is that it often makes illustrations such as menus and brochures more life-like. Another is that student motivation goes up when you can say "OK, close your books." The following activities involve students in physically touching and moving the language as they work through the activities.

Fill-in-the-Blank Exercises

- Give each pair a fill-in-the-blank sentence or short dialog from any given exercise, copied on a small strip of paper.

- The pairs fill in the blanks and pass their sentence to the pair next to them. That pair must carefully read the sentence and write a "+" next to it if they think it is correct, or a "-" if they think it is incorrect, and then pass the sentence on to the next pair who do the same thing.

- The sentences are rotated around the room until pairs have seen all of them, and are then returned to their original owners for any necessary corrections.

Scrambled Sentences

- Assign each pair one sentence (this will work for any sentence or completion-type exercise). They must complete it by writing out the entire sentence, but with each word written on a separate piece of paper (about the size of an index card). They should not use capitals or punctuation.

- Each pair scrambles their sentence and places it on their desk or table. Pairs then rotate to the other desks to put the other scrambled sentences in order. Before continuing to the next sentence, though, pairs must return to their original sentence to confirm its accuracy. If it is inaccurate, they must call back the pair to correct it, and then scramble the sentence for the next pair.

- Pairs continue rotating until they have unscrambled all the sentences.

Fighting the Monotony

Even the best textbooks fall into structural routines. These routines can stem from the similar layout of chapters and exercises. The following activities offer teachers ideas for varying the way they introduce, facilitate, and close exercises.

Making Pairs/Small Groups

Vary each exercise between working individually, in pairs, in threes, etc., and the way in which those small groups are chosen. Have students work with...

a. a person of their choice, but someone they have not worked with before.

b. the person they are matched with by means of matching cards prepared by you. For example, you have "tooth," I have "brush." You have "eat," I have "will have eaten."

c. the person they are matched with by means of line-ups. For example, you are standing next to me after lining up by order of birth month, and are thus my partner.

All-Class Exercises

Vary the techniques you use to work with exercises. Let them take the form of a ...

a. Competition. Turn an exercise into a competition for added zest. This also adds difficulty to otherwise easy exercises. Students divide into two groups and line up in front of the board. They then take turns responding to your questions.

b. See *Keep Talking*, p. 9-10 (Klippel, 1984) for numerous ideas on procedures for handling classroom discussions.

Interruptions

Interruptions (getting off the topic) are a good way to make grammatical exercises, as well as other types of exercises, more communicative and student-centered. They give students a breather during difficult or monotonous (TOEFL or STEP) exercises, as well.

- In doing a grammar exercise, one sentence might talk about earthquakes. At this point you could interrupt and ask when the last earthquake was in their town, who experienced it, and how it made them feel.

Ways to Correct

Vary the way in which students give their answers to questions.

a. A volunteer answers and then chooses the next person to answer. That person chooses another, and so on. A Koosh^{TM} ball (see b. below) can be added to make this even more exciting.

b. The Koosh^{TM} Ball. Ideally, every teacher needs three different-colored Koosh^{TM} Balls (a ball with hundreds of short, thin tentacles coming out of a small rubber core). Give each ball a role, and make sure the students are familiar with them, e.g.,

- green ball: the number of the exercise/person A in a dialogue
- blue ball: the question/person B in a dialogue
- orange ball: the answer

The balls are tossed from student to student. The person that catches a ball must supply the designated information. By having a number ball, exercises are gone over in a random order and students are kept on their toes because they cannot repeat any numbers already gone over.

Ways to Share

a. Voting. At the completion of an exercise, tell students that they are going to vote on the final products of that exercise. You should have already thought of the categories, e.g., best text, most interesting idea, most creative graphics, etc.

b. Poster Session. At the completion of an exercise, groups post their work around the classroom. Students then circulate to look at the work. Members from each group take turns standing by their work to answer any questions students might have.

c. Interview. Students do an exercise in pairs for a few minutes before you ask them to share their partners' views or solutions with the class.

d. Cross-over Groups. Small groups do an exercise. When they have completed it, one member from each group rotates to another group to discuss his or her group's view or solution. The same people continue the rotation until each group has heard from each of them.

e. Buzz Groups. Small groups do an exercise for a few minutes before they report their views or solutions to the whole group.

Conclusion

This paper is presented to urge teachers to challenge the statement made by Apple and Jungck (1990) that "When individuals cease to plan and control a large portion of their own work, the skills essential to doing these tasks self-reflectively and well, atrophy and are forgotten." It seeks to illustrate the ideas *student-centered* and *communicative* and to show how teachers can incorporate them into their teaching, regardless of their prescribed texts and teaching backgrounds. In doing so, teachers prove that it is they that control their textbooks, not vice versa.

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Note

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Innocents Abroad: Training Japanese for Travel

Eugene Trabich

Introduction

Travel in Japan

When Japanese people travel in Japan, they know just what to expect and are relatively assured of their safety. If they stop for a few hours, there are usually coin lockers to store bags. If they want to go to the toilet, they often leave their bags unattended for a few minutes. Japanese know that the telephone number for emergency services is 110. Taxi drivers expect to be paid exactly the fare on the meter. If people cannot find an address, they can stop at a police box to ask for directions. Once they do arrive at their inn, they check in and feel safe. If someone knocks on the door, they open it.

Money-wise, Japanese know how much money to bring with them when traveling around Japan. Prices are clearly marked. Merchants expect to be paid in cash. Credit cards are rare but growing. If they need more cash, they can quickly find a public automatic teller machine. No particular precautions are necessary.

Travel Abroad

When Japanese people travel abroad, however, many of these habits make them vulnerable. In airports and bus stations it is important to keep close watch on your luggage. Coin lockers and toilets are hard to find. Emergency numbers are different (911 in the U.S). Taxi drivers, waiters, and waitresses expect tips. Service people sometimes question which bill denomination was handed to them. Policemen may not be available to give directions. Who should they ask for directions? Once

Japanese arrive at their hotel there may be decisions to make. Hotels often have safety deposit boxes. Where should they carry their passport, their money? If there is a knock on the door, who is it? Should they open the door? Prices on merchandise are not always marked and some merchants may charge Japanese tourists more because they think Japanese are rich. They may also substitute inferior merchandise. Hotels, rental car agencies and merchants often prefer credit cards.

Easy Targets

What Makes Japanese Easy Targets

Every year, Japanese tourists lose billions of yen because they overlook basic preparations and/or carry large amounts of cash. Although travelers' checks are insured many people don't carry them although they know they should (see below Classroom Exercises). Another key is to be a little suspicious of strangers who approach. Many con men use the trusting nature of Japanese people to take advantage of them. According to NHK "Easy Targets" Executive Producer Stuart Calcote, the three reasons Japanese are so vulnerable are their trusting nature, their known predilection for carrying cash, and their limited sense of personal space. Pickpockets are familiar with this last trait and target Japanese, knowing they can touch them, particularly in crowds.

Carrying Valuables

Wallets are best carried in the front pocket. A thin body pouch for valuables is often recommended. Women should avoid open bags and purses with shoulder straps (they are easily cut). It is best never to open your wallet and show large amounts of cash in public. Don't trust others with your valuables. A Japanese passport currently sells for about $3,000 in New York. In fact, it is best not to travel with expensive jewelry, watches, cameras, or luggage. Detective Maurice

DiPierro of the Crime Prevention Division of the New York City Police Department says, "In business, if you want to sell a product, you show it off the best you can. Advertise. If you want to become a target and attract criminals, show them how rich you are."

Con Games

Con games (*shinyosagi* in Japanese), in general, appeal to the weaknesses of people to separate them from their money. Con artists lean on Japanese trust, innocence, desire to help, or greed. Con games often begin with people receiving something for nothing. If something appears too good to be true, it usually is. In the words of N.Y.P.D.'s Detective DiPierro, "How many people still believe in Santa Claus?"

Con Games in New York

Japanese people have long been drawn by the lure of New York City. Unfortunately, this has resulted in a small industry dependent on ripping off tourists. Here are a few of the most common con games:

3 Card Monte. This is an old street game with cards (a similar game uses shells). There is excitement on the street. It appeals to the travelers' sense of adventure. People are winning money. The only trouble is that the winners are part of the game. They are called shills. (*Sakura* [cherry blossom] is the word yakuza use for shills. It describes how hope blossoms, and then dies quickly). You win the first time, then lose; and lose big. Pickpockets (*suri* in Japanese) are often also in the crowd.

Bottle man. A con man fills up an empty bottle of expensive wine or champagne with cheap liquor and bumps into a Japanese person. The bottle drops and breaks. The con man gets excited and loudly demands reimbursement for his loss. This is also done with expensive melons, jewelry boxes, and other valuable items.

Lottery winner. A con man approaches and explains, "I have the winning number but I must leave the city today." He has the ticket and the newspaper with the same number to prove it. "You can keep half," he offers. The tourist gives the con man half the amount of the ticket. Naturally, the ticket is no good.

Gold coin. A con man says he found a gold coin and it says on the bottom of it, "If you find this I'll give you $300 reward." It has a telephone number. After a call, a shill answers and verifies the value. The tourist then pays half for the coin. This means a gain of $150. Actually a loss of $150 is more like it. At a coin dealer the value is estimated at 17 cents.

Pigeon drop. "I found this wallet filled with money. There is a reward offered by the person who lost it. But I need a lawyer to prove I didn't steal it. A lawyer's certificate cost $200. Give me $200 and keep this until I deposit the money." After a quick switch the tourist is left with pieces of cut newspaper. There are variations. Beware of anyone willing to share found money.

Bank employee. After leaving the bank, you are approached by someone in a suit who says, "I'm an employee of the bank and we made a mistake. Can I have the money back. You should actually get more." You end up with nothing.

What to Do if You Suspect a Con Game

If someone approaches you with anything suspicious, or demands that you pay money for breakage, the best thing to do is to ask them to accompany you to the nearest police station. You can also suggest that your insurance company will pay for damages only if there is a police report. Ask for their name. Con men don't like the police. They will move on to their next victim.

More Travel Tips

Watch your bags carefully at all times. Don't trust others with them, even if they have uniforms. Don't show a lot of money when making purchases. Don't leave money or valuables in your hotel room. Keep them in the hotel safe or in a hidden pouch. It's often smarter to dress down rather than dress up. The same goes for shopping bags from expensive department stores. Carry your own brown bag. It will not attract criminals. In your hotel, identify callers through the peephole. Call the front desk before admitting anyone you don't know. Many travelers carry two wallets—one for thieves and one for real valuables. Don't buy from unlicensed merchants on the street or from stores that say they are having a "Going out of business sale." Keep receipts from purchases.

Lesson Suggestions and Role Plays

Travelers' Checks

Japanese people know they should buy travelers' checks but too often don't. They are unfamiliar with checks and thus uncomfortable with the language of checks. Begin by teaching phrases like, "Will you accept a travelers' check?" and "Who should I make the check out to?" They can practice with a sheet of ten make-believe checks. Create a complete simulation of their dream trip overseas. They begin at the bank, buying travelers' checks, and signing them once in front of their partner, the banker. They must keep a careful account of the serial numbers on a separate purchaser's record. In pairs, they choose the cities, hotels, sights and souvenirs they will spend their money on. Suggest store and hotel names and model more of the vocabulary for check cashing like "Do you have any picture ID?" Teach them to make checks cashed in banks payable to "Cash." The procedure soon becomes routine.

The Taxi Ride Role Play

One popular role plays involves a taxi ride. Taxi drivers use a variety of basic cons including bill switching, meter rigging, and extra charges for bags and passengers. In groups of three or four, one student plays the taxi driver and the others take a ride. The taxi driver, realistically, is often not a native speaker of English. Students enjoy playing this role since they are encouraged to use choppy English ("You boys from Japan? I love Japan. Japan people very rich. I have Sony Walkman...") Tell the taxi drivers that they are very poor and happy to get some rich Japanese tourists in their cabs. The Japanese tourists are warned that cab drivers routinely try to overcharge them. Tell them that the trip from the airport should cost about 15 dollars. At first, give the passengers a twenty dollar bill and the driver a one dollar bill to pull the switch. After being paid the driver switches bills and holds up the one dollar bill, saying, "You gave me a one!" The Japanese who handed him the twenty protests, "I gave you a twenty!" Another passenger backs him up, "Yes, I saw him give you a twenty. What are you trying to pull! Cut the crap." Students really immerse themselves in this role play. This exercise increases assertiveness.

Hotel Room Role Play

Another role play takes place in a hotel room. A few students are sitting around their room and there is a knock at the door (you can knock on the desks). The man outside wants to get in. His role is to use any method he can to get in. He tries yelling "Room Service" "Fire" and "Hotel Security." The students check with each other, "Did you order anything from Room Service?" They call down to the desk and ask if the hotel has sent anyone to their room.

Conclusion

Although the United States, in general, and New York, in particular, are used here, these lessons in crime prevention can be expanded to anywhere in the world. Responsible English teachers are urged to extend their teaching to include sound travel practices.

Appendix

For More Information

Ministry of Foreign Affairs, 2-2-1, Kasumigaseki, Chiyoda-ku, Tokyo 100. Tel: (03)3580-3311 Ext.2306. Mr. Shingo Taguchi of the Division for the Protection of Japanese Nationals Overseas has pamphlets and videos available.

Ministry of Education. A new (1993) safety guidebook is available for teachers of high school students who are traveling abroad.

New York Consulate General of Japan, 299 Park Avenue, N.Y. 10171. *Bohan manual* (Crime Prevention Manual).

Japan National Tourist Organization (See your local office). They have a series of small booklets with information and safety tips for many different countries and parts of the world (USA-West, USA-East, Europe, South East Asia, Korea, Brazil, Hong Kong & Macao, etc.).

Japan America Hotline. KDD and NTT sponsor a Japanese Language Help Line. The number in the U.S. is 212-869-0110, 10:00 AM to 4:00 PM, Monday to Friday. Contact Dial Service International Inc., 500 Fifth Avenue, Suite 1818, New York, NY 10110.

911 Emergency Service for Japanese. Many large American cities now are hooked up to a bilingual service. If you say "I want a Japanese operator," or "I don't speak English," they will transfer you someone who speaks Japanese. Note that this is for emergencies only.

Notes

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SELF-DIRECTED LEARNING

The Learning Process of the Future

The Learners Do The Talking

Learning a language is a skill. As the mastery of any skill requires practice, every person in a language classroom needs to be actively involved in the learning process.

In order to get all the people in a class talking only three changes need to be made.

1. The learners in a language class should be organized into small groups. Within these groups learners study in pairs. Each person is thus given the same opportunity to practice the target language.
2. The teacher needs to become the facilitator in the class. The main function of the facilitator is to create a learning environment that stimulates the inherent learning abilities in each person and to help learners individually when they need help.
3. The people in a language learning class need materials that encourage them to talk freely without being dependant on the learning materials themselves.

TALK is a self-directed learning system in which students in small groups perform many communicative language activities based on a series of B5 cards kept in standard B5 ring binders. Topics range from Shopping, Travel, and Education to Planet Earth.

TALK is a tool to get people talking. It draws upon the students' own knowledge and imagination while diminishing the risk factor involved in "performance" that is found in more traditional learning settings.

We believe that self-directed learning will be the preferred language learning approach in the classrooms of the future.

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Self-Directed Learning: The Learning Process of the Future

Johann Junge
Damien Andrews

> It's not possible to dig a hole in a different place by digging the same hole deeper and bigger. If a hole is in the wrong place, then no amount of digging is going to put it in the right place. —Edward de Bono

Language Learning

The ultimate goal of learning a language is to improve the quality of life. Everyone is a stakeholder in an efficient learning and teaching process (Andrews & Junge, 1993).

To achieve this goal, we believe that it is important to shift our energy towards self-directed learning and away from traditional classes where teachers are solely responsible for what students learn and what grade they receive.

How can self-directed learning be achieved?

Involvement is the key to implementing change and increasing commitment (Covey, 1991). The teacher must first become a facilitator who suggests a vision that can be shared by every student. Trust between the people in the class (we prefer the use of people instead of students and teachers) should be emphasized. Next, if everyone is allowed to study together in small, self-managed teams the learners will gradually feel empowered. Self-motivated learning within a positive learning environment becomes possible.

A Practical Solution

Imagine a party, a restaurant, or any kind of informal gathering. What happens? Everyone is talking at the same time in small groups. It's normal; we don't even think about it. This situation transferred into a class would be ideal to help people to talk in the target language. If the objective is to be able to talk, then the method should have all the people in a class talking in the target language almost all the time.

Some Changes Need to Be Made

In order to get all the people in a class talking we feel that three changes need to be made to the traditional class setup.

Organize the people in your classes into small groups. Organizing people into self-directed small groups breaks the vicious circle of competition and sets in motion a positive circle of cooperation.

Become the facilitator in your classes. The main function of the teacher is to help create a learning environment that stimulates the inherent learning abilities in each person (Andrews & Junge, 1994). Being freed from being the overall authority figure in the classroom, the teacher can use the same energy to help learners individually when they need help.

Use learning materials that help your students to talk. The function of any tool is to do the job at hand as quickly and easily as possible. Not only should the learning materials be flexible and encourage a variety of learning activities, they also should assist and encourage people to talk freely *without* the help of the learning materials.

How It Works

The attitudes that motivate students to use the language are more likely to be acquired when students study cooperatively rather than competitively or individualistically (Johnson & Johnson, 1994). All learners need to be active in a relaxed learning environment. Effective learner involvement is made possible when a large class is divided into what we call "Mini Classes." When students work together in small groups the actual time spent in interaction is much greater than in teacher-fronted classes with 30 to 40 students (McGuire, 1992).

Mini Classes

A Mini Class is any two people of approximately the same level studying together. Each Mini Class studies at its own pace, taking charge of what it learns and performing self-assessment. Some of us who have lived in Japan for a while may question the average Japanese student's ability to "take charge" of his or her own learning process, however in our experience we have found them more then able to do so. Einwaechter (in press) states that Japanese university students are capable of using strategies in learning and monitoring themselves. They simply need to be given the opportunity to do so.

Here are a four comments from people in a learner-directed class at Kansai Gaidai, Hirakata, Japan. (1) "Today I communicated 80% in English. We will try to talk more harder next week." (2) "Today I have confident that Shizue & I talked all in English!! If we try do that, we can!!" (3) "I'm sorry I didn't speak in English so much. I will try talk in English next time." (4) "Today's class was very fun. Because I could speak English more. I tried to speak English 100%."

Mini Classes and Modules Free the Facilitator

Because each Mini Class is a self-directed unit, the facilitator is free to help learners individually as needed. Two to four Mini Classes can join to form a larger unit, called a module, while maintaining their independence.

McGuire (1994) says that working with cooperative groups in self-directed classes not only allows him to interact with students much more, but on a more personal level too.

Self-Directed Learning and Self-Assessment

Self-directed learning is only possible in the long run, if learners are able to provide their own feedback on what they do. Self-monitoring keeps learning efficient and rewarding. It also allows the facilitator to know what's going on, even in large classes.

Learners should be required to keep records of what and when they study and to evaluate their progress. The facilitator can refer to these records and make appropriate suggestions where necessary.

We have found that to the extent people become involved in their ongoing learning progress, their motivation increases.

The Essential Ingredients Needed to Be a Successful Facilitator

Here are three insights that we believe are important to successfully run a self-directed class.

Define Responsibilities

Your responsibility is to help the learners in your classroom learn a foreign language. The learner's responsibility is to do the learning. Confusing these two responsibilities can be a source of frustration for everyone.

Traditionally, teachers have used fear (of a bad grade) as the primary motivator. Instead, connect with each person's innate joy of learning, for learning's sake. We have discovered as fear dissipates, real motivation increases.

Be willing to allow the chaos of real learning.

Be Aware of Your Expectations

Be aware of your expectations of *what* people *should* learn, and *how* and *when*. If you've been teaching for any period of time, you're bound to have experienced frustration around these *what*, *how*, and *when* issues.

Unless you're willing to consider the diverse ways in which people learn, you're bound to set yourself up for disappointment (and your students for dislike of the learning process).

We're not suggesting that you cease creating expectations (because that's impossible). We *are* suggesting that you *become aware* of them *as expectations* and take them less seriously.

People Are More Important than Systems

This is one of those statements that everyone gives lip service to, but few live it! Virtually all of our systems—from schools to political, social and economic institutions—reinforce just the opposite: that systems are the significant part of life and that we must adapt to *them*.

This produces predictable cogs for the system, but doesn't nurture an ounce of intelligence, either for the student *or* teacher.

We've found that a great way to keep the people element our first priority is to keep asking ourselves questions, such as: "What am I doing?" "What are the people in my class doing?" "What's the purpose?"

In a nutshell, the best advice we can give is: Stick to the basic formula that ***people are more important than systems*** (Andrews & Junge, 1994).

Comparing Teacher-Directed Learning with Self-Directed Learning

The ultimate test of any new system is to flick the switch, let it get up to speed and then compare its operation with the old or previous system. Below are some of the differences we have found from our experiences in teaching self-directed classes over the last seven years.

Some Differences

A traditional, teacher-directed classroom looks like a lecture hall or any ***formal*** gathering of people. A classroom with self-directed learners looks more like a party, a restaurant or any other ***informal*** gathering.

In a traditional class, the learners are usually focused on one person—the teacher. They work ***individually*** a good deal of the time. In a learner-directed class, learners focus on each other, working ***together*** most of the time.

Traditional classrooms tend to be ***quiet*** a good portion of the time (except for the teacher and perhaps one or two students). Learner-directed classrooms are almost always ***noisy***, with learners TALKING IN THE TARGET LANGUAGE most of the time.

Traditional teachers spend most of their class time in the ***front*** of the room, behind a desk or lectern. In a classroom with self-directed learners, facilitators are free to ***move around*** the classroom.

The majority of traditional learners seem to be ***passive***. Self-directed learners seem to be ***active***.

In a traditional classroom, both the teacher and the students appear bored during some, if not all, of the class. If there is any laughter, it's either at a student's expense, or because the teacher has become a performer. In a learner-directed class, smiles and laughter are the rule, not the exception, and they're not at the expense of other learners, or in response to someone's theatrics. They're there because people are enjoying learning!

Conclusion

Teaching is a service and should provide what the recipients of this service want. They desperately want to be taught how to use the language (through conversation and listening courses) instead of learning about language, as Einwaechter (1994) pointed out in his "Survey of Students' Needs and Interests" at Yasuda University.

When we started to think of teaching as a service to help people learn, we soon discovered that commercially available materials (in the form of textbooks) don't really lend themselves easily to self-directed cooperative learning. So we decided to create learning materials that allow people in classes from 6 to 60 people to work together in the way we have described. We call the method the TALK Learning System and the learning materials the TALK TOOLS.

We designed TALK as a self-directed learning System in which students in small groups perform many communicative language activities based on a series of B5 cards. The cards include Dialogue Cards, which provide pictures and other cues for students to create stories and dialogues for language practice; Question Cards with questions that match the topics of the Dialogue Cards; Character Cards for role plays; Transcription Cards with accompanying cassette tapes; Idea Cue Cards for further free discussion; and Lyric Cards that have language learning activities based on popular songs. Finally, students can use Feedback Cards to check each other's mastery of the cards. Each type of cards comes in a variety of ability levels and topics. They can easily be mixed and matched to create coherent lesson plans. Topics range from Shopping, Travel, and Education to Planet Earth.

TALK is a tool to get people talking. It draws upon the students' own knowledge and imagination while diminishing the risk factor involved in performance in a more traditional learning setting (Convery, 1994).

We believe that self-directed learning will be the preferred language learning approach in the classrooms of the future. We very much hope that one day soon you will be able to choose from many different kinds of self-directed learning materials, not only TALK.

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Teaching the English Newspaper Effectively

Kenji Kitao

Many Japanese students want to read English newspapers to improve their English and to get information. However, newspapers are difficult for them to read, in part because they do not know how newspapers are organized, how news articles are organized, what headlines mean, and what unfamiliar words and abbreviations in headlines mean.

Since the early 1980s, I have taught students about the conventions of English newspapers, headlines, and newspaper articles, using real English newspapers. Students were interested in reading newspapers and could learn to read them independently using a dictionary, and the lessons were very successful.

For this series of lessons, I developed materials to introduce English newspapers and exercises to help students understand newspapers (Kitao & Kitao, 1989; Kitao & Kitao, 1991; Kitao & Kitao, 1992). The following is a list of basic areas I cover in these lessons.

1. Importance of Reading English Newspapers
2. English Newspapers Available in Japan

3. Organization of English Newspapers
    - A. news stories
    - B. feature stories
    - C. business section
        - a. news stories
        - b. feature stories
        - c. the stock market report
        - d. exchange rates for foreign currency
    - D. sports section
        - a. news stories
        - b. feature stories
    - E. columns
    - F. editorials
    - G. letters to the editor
    - H. reviews
    - I. schedules
    - J. cultural events
    - K. other
        - a. comics
        - b. classified advertisements
        - c. weather reports
4. Headlines
    - A. one- or two-sentence summaries of the article
    - B. deletion of short words (articles, "be" verbs, etc.)
    - C. verb tenses (different from ordinary use)
    - D. abbreviations
    - E. short words instead of common longer words
5. Organization of News Stories
    - A. bylines, credit lines, and datelines
    - B. arrangement of news articles (inverted pyramid)
    - C. leads
6. Grammar of Newspaper Articles
    - A. shorter sentences
    - B. omitting relative clauses
    - C. using more noun phrases
    - D. avoiding using "of" forms and prepositional phrases
7. Specifying the Source of Information
8. Objective; Avoiding Writer's Opinions

The following is the review exercises which students do using any copy of an English newspaper, which is included in the teacher's manual of our textbooks.

REVIEW EXERCISES

Year_____Dept._____Number__________Name ________________

Use a copy of an English newspaper and answer the following questions. If the question is not applicable (for example, if the type of article asked about in the question does not appear on that day), write "NA."

1. How many pages are there?

2. How many pages are taken up by news, business, sports, TV and radio schedules, and feature stories?

type	No. of pages	type	No. of pages
news		TV & radio schedule	
business		feature stories	
sports			

3. What is on each page?

page	1	5	9
	2	6	10
	3	7	11
	4	8	12

4. What is the most important news story? Where is it? How many columns does it take? What percentage of the page does it take up? Does it have a photo?

5. What is the second most important news story? Where is it? How many columns does it take? What percentage of the page does it take up? Does it have a photo?

6. How many news articles are there on the front page? How many of them are domestic news? international news?

7. Classify the news articles on the front page according to dateline, credit line, and whether they have a byline.

dateline
credit line
with byline without byline

8. Where is the index? What page do you find news articles on? business news? radio and TV schedules? sports news?

9. Where do you find editorials? columns? feature stories? information about the stock market?

10. Is the editorial reprinted from another newspaper? If so, from what newspaper? When was it originally published?

11. On what page do you find reviews? What is being reviewed? Is the reviewer Japanese or non-Japanese?

12. On what page do you find TV and radio schedules? What else do you see on that page?

13. On what page(s) do you find comics? How many are there?

14. On what page(s) do you find classified ads? How many are there? What are they about?

15. On what page(s) do you find letters to the editor? How many are there? Were they written by Japanese or non-Japanese people? If any of the letters were written by non-Japanese people, can you tell what country the writer came from?

16. On what page(s) do you find reprints of articles? How many are there? What are they about? What publications are they from?

17. Where do you find international news articles? domestic news articles? How many of each are there?

18. What are the three largest headlines, in order of size?

a.

b.

c.

19. Look for examples of headlines with the following characteristics, and fill in the chart with the page number, the headline, and the headline rewritten as a regular sentence.

a. "and" omitted and replaced with a comma

b. a "be" verb omitted

c. a pronoun omitted

d. an article omitted

e. a simple present tense verb that refers to a past event

f. an -ing form of the verb

g. "to" and a verb

h. a past participle used for the passive voice

i. three headlines with abbreviations for names of countries or regions

j. an abbreviation with an apostrophe

k. an abbreviation with a period

l. the name of a capital city used to refer to the government of that country

m. three other abbreviations

n. three short words often used in headlines

	Page	Headline	Regular Sentence
a.			
b.			
c.			
d.			
e.			
f.			

g.

h.

i.

j.

k.

l.

m.

n.

20. Find three wire services, besides American and Japanese ones. What are they?

a. b. c.

21. Find three articles with bylines. Who wrote the articles?

headline author

a.

b.

c.

22. Find three articles with datelines outside of Japan and the US. Where did the articles come from? What were the dates?

headline place date

a.

b.

c.

23. Find leads with the following information:

a. what, who, where, and when

b. what, who, where, and why

c. what, who, where, and how

24. Find one sentence where a relative pronoun is avoided by putting the noun phrase before the noun it modifies.

25. Find a sentence where a noun or noun phrase has been substituted for the name of a person or organization, in order to give more information about that person or organization.

26. Find two examples of sentences where "of" is avoided.

a.

b.

27. Find a direct and an indirect quote.

a.

b.

28. How many feature stories are there? Choose five feature articles, and fill out the following chart.

	Headline	Topic	Author(s)
a.			
b.			
c.			
d.			
e.			

29. How many sports news or sports feature stories are there? Choose four sports stories and fill out the following chart.

	Headline	News or feature?	Sport	Japanese or international?
a.				
b.				
c.				
d.				

30. Where can you find an editorial? What is the topic? Is the topic of local, national, or international interest? What is the editor's position on that issue?

31. Fill out the chart below with information about the columns that appear in the paper.

	Page	Column	Headline	Topic	Author
a.					
b.					
c.					
d.					

32. List the articles on the business page. How many of these are international?

33. What is the selling price of the yen against the dollar?

34. What was the Dow Jones average?

35. How many classified ads do you find? What are they?

36. Are there any foreign movies or other foreign programs on TV in the Kansai area? What are they? What channel are they on?

37. What subject is the advice column about? Is the person giving advice Japanese or non-Japanese? What is the advice given?

38. What topics do you find digests for (news, business, etc.)? How many individual stories are there in each digest?

39. What else do you find in this newspaper?

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John Dougill holds a PhD in English language and literature, and has taught in Eastern Europe and the Middle East and at Oxford. In addition to *Internationalisation* (Asahi Press, 1992), he has written several coursebooks, including *Rock Classics* (Macmillan Language House), a teacher's handbook, and a literary history. He works at Kyoto Women's University.

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INTERCULTURAL COMMUNICATION: BETWEEN JAPAN AND THE UNITED STATES
〈日米の異文化間コミュニケーション［英文］〉

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本書は北尾博士の博士論文以来の十数年間に亘る日本人とアメリカ人の異文化間コミュニケーションに関する15編の研究論文を収録したものである。本書の目的は日米の文化の差異とその差異により起こるコミュニケーションの障害の情報を提供することにより、日本人とアメリカ人のコミュニケーションをより効果的にすることである。

READING, SCHEMA THEORY AND SECOND LANGUAGE LEARNERS
〈リーディング、スキーマ理論と第二言語学習者［英文］〉

S.Kathleen Kitao, PhD
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●S.キャスリーン北尾博士の博士論文を日本人読者向けに多少書き直し、最新のスキーマ理論の読解における研究と英語教育への提言を行なう。
●新旧のリーディングの概念を解説し、以前の第二言語の読解の研究を詳細に検討する。
●在米中の約百人の東アジア人の英語読解の実証的な研究に基づく。

コンピュータ利用の外国語教育
CAIの動向と実践

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現在コンピュータを利用して外国語教育をされている人々に、現時点でのコンピュータを利用して何ができるか、どのようにすればさらに効果を上げることができるのかを見極め、より効果的な外国語教育をする方法を見い出すための現場からのタイムリーな緊急レポート、ここに刊行なる！

JALT Kansai Conference '94

—Culture and Communication—

November 26, 1994, Doshisha University Tanabe Campus

9:30—9:50
KD201 Opening Ceremony Presiding: S. Kathleen Kitao
Opening Address Joan Headrick Miller, Conference Chairperson
Welcome Address Hideo Higuchi
Dean of Institute for Language and Culture
Announcements Kenji Kitao
Executive Secretary, Conference Committee

10:00—11:45
KD201 Keynote Address Presiding: Joan Headrick Miller
Culturally Influenced Communication Patterns in English and Japanese: Overview, Implications and Applications
Hiroshima City University Carol Rinnert
KD101 CAI Demonstration
Teacher-Made Materials for Computer-Assisted Instruction of English Reading Doshisha University Kenji Kitao
TC3—106 [Creative Services International]
TALK: A Systematic Approach to Talk in the Target Language
Creative Services International Johann Junge
TC3—107
Neuro-Linguistic Programming in the EFL Classroom
Kansai University of Foreign Studies Elizabeth Hiser

10:00—10:45
TC3—103
Rock and Roleplay Kyoto Women's College John Dougill

TC3-104
Cross-Cultural Training in the Classroom
Konan Women's University Maidy Giber Kiji
Baika Women's College Yasuharu Kiji

TC3-105 [Saxoncourt]
STYLE: A New Series of Tests for Children
Saxoncourt Wilma Scougall

11:00—11:45

TC3-103 [Globalmedia Systems]
Revolutionary Video Techniques—Cinex School Curriculum—
Globalmedia Systems Ryo Inoue

TC3-104
Motivating Japanese Children to Read and Write
David English House David Paul

TC3-105 [HarperCollins Publishers]
Cobuild 2nd Edition: The New Generation
HarperCollins Publishers David Gray

TC3-108
Assessing Communicative Competence of High School Returnees:
The Implications for English Classes in Japan
Kobe University Yuzo Kimura

11:45－1:00 Lunch: Coop Dining Room

1:00— 2:45

TC3-106
Teaching Culture Through TV Commercials
Kobe University Michael Furmanovsky

TC3-107 **講演** **司会** Merritt Aljets
日本的とは？（日本人論の罠） **大阪女学院短期大学 馬渕仁**

TC3-108
Making the Most Out of Prescribed Texts
St. Mary College Scott H. Rule

1:00— 1:45

TC3−103 [DynEd Japan]

Multimedia ELT: Education in the (CD-ROM) Driver's Seat

DynEd Japan William Gatton

TC3−104 [Seido Language Institute]

Phrases: A Key to Vocabulary Building and Grammar Acquisition

Kyoto Institute of Technology David A. Sell

TC3−105 [Meynard Publishing]

The Moveable Text: A Beginning Writer's Notebook

Kyoto Institute of Technology Preston L. Houser

TC3−111

Cultural Aspects of "Oral Communication A" Textbooks

Kumano Technical College Kiyotada Fujita

TC3−112

The Teacher & the Internet

Kyoto Sangyo University Thomas Robb

2:00— 2:45

KD101

Presiding: Kenji Kitao

Tips on Using "Internet," the International Computer Network, for Language Teachers

Doshisha University Haruo Nishinoh

TC3−102 [The English Resource]

Why Reading, and Current Program Choices

The English Resource Alistair Graham-Marr

TC3−103

Innocents Abroad: Training Japanese for Travel

Kanazawa Institute of Technology Eugene Trabich

TC3−104 [Saxoncourt]

Open Door, An Activity Course for 6-10 Year Olds

Saxoncourt Wilma Scougall

TC3−105 [Eichosha]
Developing Communicative Competence: The Case of Functions
Doshisha Women's College S. Kathleen Kitao
TC3−111
Writing on Academic Topics: Externalizing Rhetorical Processes in an Intercultural Context Kyushu University Jack Kimball
TC3−112
Helpful Help: The Cultural Basis for Scaffolding
Osaka University Deryn P. Verity

3:00—4:45
KD101 Presiding: Kenji Kitao
Using Computer Database in Teaching English Newspapers
Doshisha University Haruo Nishinoh
TC3−106 Workshop Presiding: S. Kathleen Kitao
Giving Cultural Concepts Depth and Vitality
Doshisha Women's Junior College Barbara Fujiwara

3:00—3:45
TC3−102 [Intercom]
Student-Centered Cooperative Learning Using 'Real' Language: A Workshop Featuring Marathon Mouth Intercom Paul Shimizu
TC3−103
A Shorter Story Bible as Cultural Input
Doshisha University Shimpei Matsui
Tae Okada
Haruji Nakamura
TC3−104
Key Vocabulary: Effective Schema Bridge to Reading and Writing
Osaka Shoin Women's College Joan Headrick Miller
TC3−105 [Heinemann]
Motivating From the Inside Out: Creating the Need for Language
David English House David Paul

TC3－107
Hit and Myth: The Perpetration of Popular Japanese Stereotypes By People Who Should Know Better
Doshisha University Deborah Foreman-Takano

TC3－108
アメリカ人留学生の見た日本人のコミュニケーション能力
関西外国語大学 中林真佐男
同志社大学 長尾素子

TC3－111
Role Expectations of Japanese EFL Students
Doshisha University John Rockelman

TC3－112 [Kirihara Yuni]
Teaching the English Newspaper Effectively
Doshisha University Kenji Kitao

4:00— 4:45

TC3－103
Using a Musical Instrument in a Conversation Class
Ritsumeikan University Bret Spencer

TC3－104
Accessible Pronunciation Simul Academy Mayumi Hamada
Kansai University Lee Vogt

TC3－105
Parade: The New Children's Program [HarperCollins]
HarperCollins Publishers David Gray

TC3－107
Developing an ESL Content Curriculum for International Schools
Kansai University of Foreign Studies Parrill Stribling

TC3－108 [International Thomson]
Atlas: Creating a Learner-Centered Classroom
International Thomson Naomi Nadine Sato

TC3－111

How Can Learning Strategies Instruction Improve Oral Communication Skills of Japanese Students?

Doshisha University Jill Robbins

TC3－112

English Language Study Programs in New Zealand: Long Term & Short Term

Rakusei Junior & Senior High School Alayne Madore

4:50—5:15

TC3－115 Closing Ceremony Presiding: Joan Headrick Miller

Closing Address Bonnie Yoneda, President, JALT Nara Chapter

Announcements Kenji Kitao

TC3－115

お楽しみ抽選会 (Lottery) Merritt Aljets

10:00－17:00 **TC3－114** Publishers' Display

Addison-Wesley Publishers
Asahi Evening News
Council on International Educational Exchange (TOEFL)
Creative Services International
The Daily Yomiuri
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